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Book Reviews

VOL. II

JULY, 1894

No. 3

All correspondence in regard to contributions should be addressed to the Editor.

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A MODERN VIEW OF MYSTICISM.* II.

THE object of religion is to fit the individual for a future separation of the soul from the material "I."

The object of mysticism is to make that separation possible, at will, during the life of the body.

When this power is acquired, the soul is able at any moment to become unaware of the matter of the "I." When thus able to separate from matter it is self-evident that the soul has happiness at its command, by escaping instantly from the ills inevitably connected with matter to a state of pure and satisfied contemplation.

The idea that ordinary sleep is such an escape at once suggests itself. But, in the first place, ordinary sleep is either a state of total unconsciousness, or it is subject to the interruption of dreams, which may or may not be painful, according to the condition of the material "I" at the time. Neither total unconsciousness nor ordinary dreaming can be considered to be real happiness by any stretching of meanings. Temporary total unconsciousness is temporary annihilation. In ordinary dreams we are conscious of ordinary cravings, emotions, fears, and hopes, not to mention the horri-

bly vivid dangers and sufferings by which some dreamers are constantly visited, and which make sleep a terror to them.

The "escape" is therefore not to be found in ordinary sleep, any more than in the use of narcotics. There cannot, of course, be any really complete escape both spiritual and material, when there is full common consciousness, as is necessary in the ordinary occupations of life, which the mystic is obliged to follow like any other man. But when in this state, and when the material "I" is suffering bodily, or is struggling with great difficulties, there is still a very near approach to escape in the absolute and unchangeable certainty of a near happiness, of which assurance has been obtained by the soul and of which the material "I" is fully aware.

It will be seen at once that it matters not at all whether the assurance of near happiness during life be real or fictitious in the objective view of other men, provided that it amounts to a certainty in the subjective opinion of the mystic himself. That man is happy who fully believes himself to be happy. There is no other measure of happiness whatever, as all men know. Yet it is not true that, in

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any ordinary sense, happiness is a question of imagination; though it is true, in the sense of the maxim of magic already quoted, that "the magician, within his own sphere, creates whatever he asserts."

A man may wish to believe himself happy, and it is a step in the right direction when he so wishes. But he may not be acquainted with any method by which he can succeed in believing in his own happiness. Mankind, in the aggregate, is not acquainted with any such method, because with most men it is the material "I" that learns, while the soul is dormant and the material identity does not come into relations of comprehension with it. "Mysticism" is a very poor word, but we have no better substitute for it, and we must therefore say that "mysticism" is the method for attaining to a real, subjective, unchangeable belief in one's own happiness, and therefore to happiness itself, which is admitted to be the same thing.

The permanence of such a happiness during life is the permanence of the belief in it, and depends therefore upon the nature of the grounds of such belief and upon the cultivated power of the individual, as a whole, to retain permanently any belief whatsoever. Moreover, the belief in such happiness as mysticism proposes for its object has nothing to do with the particular form of religious faith to which, if to any, the mystic adheres; it neither militates against such a form, nor considers any one form more or less estimable than any other. The Christian mystic will continue to be a Christian, the Buddhist will remain a Buddhist, unless he sees reasons independent of his mystic practice for changing his religion, or church.

Whatever may be said of the salvation of man in the sacred books of the Buddhists—and there is much—it is not the opinion of the most eminent followers of Buddha now living that the number of true mystics is increasing. On the contrary, they consider that there are fewer now than formerly, and that it is

the tendency of mankind to perish, spiritually, by descending degrees of rebirth ending in total extinction. They do not deny, however, the possibility of what we should call a revelation. That is, they admit that at any time another Arahāt-Buddha* may come into the world to save a portion of mankind by his teaching and example—one in whom resides the spirit of the universe.

As for the value of mysticism as a whole, Pascal's great argument in favor of Christianity seems to cover it. That argument may be resumed in a few words. If Christianity be true, the ultimate stake is so enormous that no one will hesitate to do his best in order to win it. If it be not true, its rules are still those which conduce to the greatest happiness on earth, as has been almost always admitted by the most learned unbelievers. Consequently, says Pascal, whether there is to be any future state or not, for any, or all, every man in his senses will adopt Christianity as an institution if not as a belief. And practically all civilized nations have hitherto done so.

True mysticism is never in contradiction with true religion. True mysticism is the inner meaning of all true religion, and is therefore always to be the religion of the few, in the present state of humanity, whatever form the faith of the many may take.

In practical result, the difference between mysticism and religion is this: Mysticism offers the mystic an almost perfect happiness on earth, whereas religion promises it hereafter, and, so far as bodily ills and the unhappiness arising from physical surroundings are concerned, does no more than inculcate patience and submission to the Divine will. The latter term is much misunderstood, and is too apt to suggest that it is the

* Arahats are those who have reached Nirvana. An Arahāt-Buddha is understood to be an Arahāt who voluntarily returns to material life for the sake of mankind. The Buddhist would consider that the sacrifice of Christ lay rather in the life He lived than in the death He died.

spontaneous will of God that man should be tortured, though it really means nothing of the sort. There is a great difference between inflicting pain on the one hand, and being, on the other, the inevitable, all-pervading Source of all that is—the Father, in the sense of the Pure or Potential Being in which, without beginning or end, all that exists inevitably, with all logical consequences, both the true and permanent, and the untrue or material.

The practice of mysticism consists in a right use of physical laws and in a right understanding of truths which we commonly call metaphysical. Every man is, as it were, a truth bound up with matter—as the Buddhists would say, “Pure Being involved with the elements.” The bond can be loosened by degrees and finally untied, but it cannot be cut suddenly by violence. The union is too close to be destroyed by the mere accident of death.

The world is beginning to learn from its men of science that if there are any phenomena connected with living humanity which have hitherto been believed to be either supernatural, or to have no reality at all, they are to be found, reproduced, and studied in the domain of what is now called hypnotism; that is, that they are closely and perhaps inseparably connected with some kind of sleep, natural or artificial. Science is occupied in many places in the study of this artificial sleep, and is not only speculating as to its causes and nature, but has, meanwhile, proceeded to apply it as a tolerably successful cure for certain diseases of the nerves. In the course of study, a number of curious phenomena have been observed, of a kind new to science and calculated to attract universal attention by their resemblance to all that class of phenomena commonly designated as supernatural.

Ever since mysticism has existed, mystics have made use of this artificial sleep as the first step, after a sufficient physical training, in the direction of “self-recog-

nition,” continuing to use it afterwards as a means towards other ends. It is explicable and natural that the mystics should, in the course of their practice, have become acquainted with just such phenomena as science is now beginning to observe; and considering the length of time during which successive generations of mystics have practised artificial sleep in their own bodies, it is easy to suppose that they may be familiar with more facts connected with it than have hitherto come under the observation of scientific students. In this view it seems quite natural also that they should be able to produce results in themselves and others which might be looked upon by ordinary people as supernatural. It is, further, simple to understand that among mystics and would-be mystics certain individuals, never having succeeded in passing beyond the early stages of development, should have made use of this knowledge of theirs concerning the phenomena of artificial sleep in order to impose upon the ignorant.

Unfortunately this has taken place, and from time to time the public curiosity has been aroused by accounts of extraordinary occurrences and promises of wonders to be done in the name of mysticism, but of a nature to prove nothing if they had actually taken place or had really been performed. Those who were to see them would have been no nearer to happiness, which is the object of mysticism, than they were in not seeing them. For the true mystic, physical phenomena have no value, except in so far as the one he needs, namely, the phenomenon of artificial sleep itself, is a prime requisite for what we may call direct introspection. His object from first to last is to free himself from matter, not to deal with matter. And not only everything which can be seen and heard, though it be ever so evanescent and faint, is matter and material, but so also are many other things which, though not always visible or audible, or otherwise perceptible, are really

present and exercise physical influence—in the same way as heat, light, electricity, and other “modes of motion,” which affect the bodily senses only under certain conditions. From all these and from their influences it is the object of the mystic to escape.

But before all things it is necessary that he should learn to distinguish clearly between his soul and his material “I.” Now the material “I” is subject to a state of inactivity in sleep, but the soul, not being material, needs no sleep, and is not affected by the sleeping of the matter with which it is involved. It is therefore conceivable that during the inactivity of the material “I” with its worldly business, its several cravings and changing desires, the soul may recognize itself and distinguish the influences which affect it, and may even reach the position of contemplating the material “I” in the past stages of its life without feeling identified with it, being thus able to judge its conduct as one man judges another. It will then learn to recognize itself, and to recognize all that is not itself, but which is material, though ever so subtle, and with which it is bound up during the present life.

The soul is presumed capable of more or less close union with other souls. We may illustrate such a union as resembling what we call an “association of ideas,” which may be favorable, or the contrary, to the individual subsistence of the principal idea in such an association. As, for instance, we associate with the idea of charity the idea of good. Or to those who know a little of mathematics one might present as an example any case in which one quantity becomes a function of another, not subsisting only by it, nor in it, nor for it, but, when associated with it, varying with it between the extreme imaginable limits of the infinite and the infinitesimal, though each quantity may be dissociated from the other and subsist separately, at a given point in the course of increase or decrease.

It is the object of the mystic to subsist alone. It is, therefore, his endeavor to dissociate his soul from any others, or portions of others, that cling to it and may cause it to vary with themselves. That is to say, he desires to attain to supreme moral purity, in order to be altogether one with that universal Pure Being which is God, or, as some would say, the Spirit of the Universe,—to be eternal because God is eternal, and to be conscious only with God’s own consciousness. And all this he wishes to obtain during the bodily life of the material “I.”

Christianity calls such a state the Communion of Saints. Many Christians do not define what they mean by this article of belief. A greater number explain it substantially, in such words as I have just used, as a preliminary oneness of the soul of a living man who is in a “state of grace,” with the souls of the Blessed in Heaven, who are themselves made one with God forever. The outward means of attaining to such a state of grace are defined for the practice of Christians; but, as in all other such matters, the prescribed “way” has no value without the “intention,” of which the outward expression is a prayer, which “intention” can hardly be formed without a previous act of “concentration,” taking, in Christianity, the form of an invocation. The latter word means, perhaps, more properly a “calling in” than a “calling upon.”

The chief difficulty encountered by materialists in attempting to understand what mysticism is, appears to lie in their view of what is and what is not permanent and abiding. The materialist says, practically, that matter is really indestructible, and that it is therefore everlasting. He seems to add, as a corollary, that nothing which is not matter can be permanent. The mystic defines as eternal that which is not, by its nature, susceptible of any change whatsoever, as, for instance, an absolute truth, such as the

statement that space is infinite, or an abstract truth, such as the fact that the conception of time is impossible without motion of matter in space. The mystic lays at the foundation of his belief the conception of Pure Being, universal, omnipresent, the cause of all conceivable manifestation, on the ground that if Pure Being were not, nothing could "be" at all, from an idea to a log of wood. The materialist stops here and either asserts that the mystic is quibbling with metaphysics, or answers that the perceptible fact of the existence of any material object is all that there is to be stated with regard to "being." "To be," he says, "is merely a verb necessary to us in the statement of any subsisting fact, and, in some languages, as often omitted as not."

It is not practicable to enter here into a discussion about the real value of the verb "to be," as used by either party. The point is that to the mystic an idea has a sort of individual existence, as in Plato's view, whereas to the materialist it is never more than a description of something which, in his opinion, must have existed before the formation of its relative idea. In plain, though not technically accurate language, the materialist believes the thing to have preceded the idea; the mystic conceives the idea as having always had an existence, of which the thing is but a perishable expression.

The mystic further regards the idea as having inherent power to take shape—"potential manifestation"—and also inherent impulse to exert that power. The power itself may aptly be compared to that which we are accustomed to call the vital principle in all things that have life, or potential life in them, such as dry seeds, for instance, and it has hitherto eluded the marvellously careful observation of the materialists. For the materialist makes a sharp division between facts and ideas, and all that he cannot apprehend by the senses, or believes that he can never even con-

ceive of apprehending, is vanity, having no real existence, or is something like a mathematical truth of which the existence is mathematically imaginary. The mystic, on the other hand, conceives no such division possible between concrete and ideal being, but, on the contrary, regards it as impossible to define the limit at which the concrete manifestation wholly ceases and the pure idea begins—as impossible as it is in mathematics to reach the last term but one of a series tending to the infinitely little or the infinitely great.

The whole conception of the incarnation of God in man rests, for the mystic, upon this belief in the unbroken chain of infinitesimal links connecting the idea with its manifestation. Every religion pre-supposes it. Every form of materialism pre-denies it. The expression "the Word was made Flesh" is the assertion of it. *Ex nihilo nihil, in nihilum nil posse reverti*, considered axiomatic by materialists, is the contradiction of it. The mystic holds that there is no such thing conceivable as 'nothing,' because 'All is,' and where nothing is manifested there is potential Being.

It is therefore comparatively easy for the mystic to regard the incarnation of God as natural and to be expected. The Buddhist, from his point of view of what God is, looks upon every living thing as a partial incarnation of God. From such a view to the belief in a series of Arahāt-Buddhas is but a step, and the Buddhist is far from asserting that such incarnations have only, and can only, take place among Buddhists, seeing that Sakya Muni, the particular Arahāt-Buddha from whom he derives his practice of mysticism, himself spoke of many Buddhas who had preceded him and of many that should come after him. The Buddhist, by which is here meant the Buddhist mystic, has therefore no difficulty in accepting, in his own very broad way, the Christian belief that "the Word was made Flesh," though he would no more say, in so many words, that Christ was

God, than he would say the same of his own Buddha, Sakya Muni, whom he variously designates as, "The Blessed One," "The Happy One," "The True Way," but never, under any circumstances, as "God."

It would not at all disturb the Buddhist mystic to learn that Christ spoke of God as of a Person, by the name of the Father, as has been before explained; nor that He permitted Himself to be spoken of as the Son of God, though He spoke of Himself habitually as the Son of man. Man being, in the Buddhist's view, figuratively the image of God, the mystic would regard either expression as admissible, neither considering the former as arrogant, nor the latter as beneath the dignity of a Being in whom "resided the Spirit of the Universe."

It seems by no means surprising, for instance, that certain Buddhists should have heard with deep interest and profound sympathy the stories of Christ's birth, life, and passion, which may really have reached them through the accounts of travelling merchants and of pilgrims. Nor should we be astonished to find that the story had been written down and preserved, not once only, nor in one place, but often and in many countries inhabited by Buddhists. There is, on the contrary, every reason to believe that if the story reached them at all, it was really written out and kept, and read from time to time by some studious mystic.

It is possible, undeniably, that the Russian traveller, M. Notovitch, to whose book reference has already been made, may have been deceived and imposed upon by the proprietors of the two manuscripts from which he derived his work and who, most probably, exacted what they considered to be a large payment for the use of it. M. Notovitch tells us also that he made his translation by the help of an interpreter, so that it may be very far from an accurate one, in spite of his best efforts to render the original correctly. The manuscript, for instance,

may have been of very recent date, though the traveller may have been induced to believe that it was very ancient.

There is one point which, in the present writer's opinion, establishes as a certainty that the account was not put together until long after the beginning of our era. At the time of Christ's life India had practically adopted Buddhism as its national religion, and our Lord, had He traversed the country, through Sindh to Jaggannath, would have found not Brahman priests expounding the Vedas, but Buddhist Bhikkus, or monks in innumerable monasteries, reciting the Suttas and living by the Wheel of the Law. How the Brahmanic religion subsisted during the long domination of Buddhism until a date usually fixed approximately in our fourth century, when it drove Buddhism completely out of India proper, and substituted, broadly speaking, Vishnavism and Shivaism in its place, is not thought to be precisely known. But so far as anything can be surely asserted of a country practically without inscriptions, it may safely be said that a traveller in the first century of our era would certainly not have found Brahmans the acknowledged priests of Sindh, nor would he have found a great Brahmanic shrine in Jaggannath.

The simplest supposition is that during or after the Mohammedan conquest some Christian, or some one instructed in Christianity, may have strayed to the outposts of Buddhism, and may have told certain monks the story which one of them thought worth preserving.

It matters little how that story got to the place where M. Notovitch found it. That he actually did find it, as he describes, and made a translation of it, there is no just reason to doubt.

The interesting point connected with it lies chiefly in the Buddhist historian's evident readiness to accept the fact of "an" Incarnation, in his indubitable sympathy for the doctrine taught by

Christ, in his high appreciation of the value of that doctrine to mankind—in short, in his willingness to receive all

truth as part and complement of his own truth.

F. MARION CRAWFORD.

THE NOVELIST AS A GENTLEMAN.

MUCH has been said and written of late about the future tendencies of our literature, and there is a decided inclination in some quarters to demand greater freedom in the selection of subjects for fiction than has been generally countenanced in this century. The manifest difficulty of maintaining the necessary standard of interest in novels, unless more liberty is to be allowed, discourages many novelists. The phenomenal money success of a few books which have overstepped the bounds encourages some writers to produce similar stories, and to tell us that there is no reason why our public should not read in English what it reads in French, and what the French public reads.

Yet there is a very good reason, as every one really knows. Amongst people who speak English it is taken for granted that the young girl reads, broadly speaking, the novels of the day which are written in English. She certainly reads the magazines. She is taken to see the great majority of plays in English. It is understood that whatever is in English is to be considered innocent until it is proved to be vicious. On the other hand, it is a rigid rule amongst English-speaking people that whatsoever appears in French is to be considered vicious until it is proved innocent. In France precisely the same rule prevails, which is a fact not generally appreciated by us. The French young girl is largely fed on English literature either in the original or translated, and even after she is married her husband often exercises a severe censorship in the selection of books for her until she has reached maturer years. The French author writes in the certainty that his book will be read only by men, and by women of the same class and age

who read his productions here and in England, and who, in all three countries, carefully keep them from their daughters.

It comes to this: Does the man novelist claim to be a gentleman, or not? Almost all that we write is put into the hands of our young girls. The system may be a bad one, and there may be some means of modifying it in the interests of what is called art. In the mean time it exists, and has not been modified. Therefore the writer who puts into his book vicious matter is consciously and intentionally talking indecently to young girls. It comes to that. Most of us who have young daughters or sisters feel in our fists what we should do to a man guilty of that crime. For much that may be interesting, amusing, or indifferent to the grown-up woman of the world, if said or written to a young girl, would make the speaker or the writer liable to severe legal penalties, not to say social extinction—if the matter did not appear in a book.

It is impossible to label books. We cannot stamp the scarlet letter upon the binding of the realistic novel. Whatsoever we write in English will surely find its way into the hands of young girls, and if it is bad for them, so much the worse for our own consciences, if we have any.

To right-minded people, authors or public, the universality of the practice should answer the question once and forever. You would not say to your daughters the things which M. Zola often says in his books, any more than M. Zola himself would tell his tales to his own children, or to any young girl. And he knows that there are probably very few young girls in France to-day who are in any danger of reading what he has written. He is not to be judged by our

social standards, nor are we to have the liberty which those standards give him.

If looked at in this light there is no possibility of any other reply to the question whether or not we may tend in our writings to a more realistic and intimate treatment of the profoundly interesting problems arising in married life. But it is positively dishonorable and wicked to deny that before long we must have a general and easy means of distinguishing between two great classes of books, namely, those which deal with illicit love and those which do not. If a mark were set upon the former class, which every one could understand, the responsibility for the dissemination of the contents would rest with every individual into whose hands the book chanced to fall, as is the case in France. We are under the disadvantage, as a race, of having hastily undertaken to produce nothing but literature for young girls; and since we have discovered that we desire stronger food, we are practically circulating many books on false pretences, and thrusting upon the young girl what we want for ourselves, in order that we ourselves may have it without question.

No one speaks more directly to individuals than the novelist, or with more determined premeditation. The more interesting the novel, the more direct is the appeal to each person who reads it—the greater, probably, has the effort been to make it appeal strongly to the reader. Novelists who have consciences, and who write books touching upon subjects which should not be thrust upon young girls, can sometimes find means of telling a story in such a way that those for whom it is intended may understand, while those who are not may see nothing to understand beyond what appears on the surface. But such skill is rare, and the brutal book multiplies.

No one wants a censorship of the

press. The public consists on the whole of people who are distinctly good rather than bad. Experience of life is not guilt, nor is it immoral, or otherwise depraved, to wish to read the experience of others when it is set down in readable shape, with a good intention, by a strong hand. Prudishness is nothing but dishonest purity, of the half-and-half sort, which trembles at the letter and has the effrontery to think all manner of evil in the spirit, taking it for granted that all other people think the same thoughts. It is not unwomanly to like manly literature, but it is unmaidenly. It is prudish for a married woman of thirty years to pretend that girlish innocence is life-lasting. At the same time it is the instinct as well as the duty of every woman to protect the innocence of every girl. That is also the duty of every man, and when it is not a man's instinct he is a bad man—so bad that if his bad instinct overcomes his sense of duty, it is the common and justifiable practice in this country to hang him to the nearest tree without trial, unless the law happens to be strong enough to interfere in his favor.

It does not follow that young girls are to be kept to nursery literature. Very often, youth sees, does not understand, and passes by on the other side, unscathed. That is not a reason for putting into its path what it should not see; but it is one reason why a certain latitude is permissible in what the young girl may read. We have accepted this latter fact in America. In many countries girls are more ignorant than innocent. With us there seems to be more innocence than ignorance amongst them. It is to be hoped that the knowledge of good is not the forerunner of the knowledge of evil, as it may prove to be unless we come to some understanding about the way in which the modern novel is to be presented to the public.

THOS. MAXWELL.

AMONG THE COLLEGES.

THE death of Professor William Dwight Whitney of Yale and the resignation of Professor Henry Drisler of Columbia have deprived the universities of two of their most illustrious members, both of them scholars of world-wide reputation.

The selection for the deanships of Barnard and of Radcliffe College have won expressions of cordial approbation on all sides. The Dean of Barnard will be Miss Emily James Smith, who has passed the last year at Chicago as Fellow in Greek, and who has just taken her Ph.D. there. Miss Smith graduated at Bryn Mawr in 1889 after a brilliant course, studied with Professor Jebb at Cambridge 1889-90, and, returning to America, remained for two years in charge of the Greek department at Packer Institute. At Chicago she studied once more under her former Bryn Mawr professor, Dr. Paul Shorey. Miss Smith has contributed interesting papers to *The Atlantic* and to *The Nation*, besides publishing a delightful volume of *Selections from Lucian*. Miss Agnes Irwin, the new Dean of Radcliffe, has for many years conducted a singularly successful school for girls in Philadelphia, and she is widely known as a most charming woman and one of unusual intellectual attainments.

In the University of Colorado, Lindley M. Keasbey, Ph.D., R.P.D., who has resigned the chair of History, Economics, and Political Science to accept the Associate Professorship in Political Science in Bryn Mawr College, will be succeeded by James A. McLean, Ph.D. John Gardiner, B.Sc., Professor of Biology, has been granted leave of absence for a year, during which time his work will be carried on by W. S. Nickerson, Sc.D., of Harvard University. Caroline M. Hyde, M.S., has resigned her position as Instructor in Latin. In the Law School the

following appointments have been made: Moses Hallett, LL.D., Professor of American Constitutional Law and Federal Jurisprudence; Charles M. Campbell, P.B., B.C.L., Professor of Law; Oscar F. A. Greene, M.A., Professor of Roman Law; Herbert B. Shoemaker, B.A., LL.B., Professor of Law; Lewis S. Young, B.L., Professor of Law; William M. Maguire, Assistant Professor of American Constitutional Law and Federal Jurisprudence; Albert A. Reed, LL.B., Instructor in Law.

Wellesley announces the appointment of Mrs. Julia Josephine Irvine, M.A., as Acting President. Mrs. Irvine is a graduate of Cornell University, and was for a number of years a teacher in New York City. She was afterward a student at Leipzig University, and at Bologna and Athens from 1887 to 1890. In 1890 she was appointed Professor of the Greek Language and Literature at Wellesley College, and has held this place until the present time. Mrs. Irvine has been one of the two professors who have discharged the duties of an executive since the death of President Shafer last January.

The Rev. F. A. Shoup, D.D., formerly Professor of Mathematics and Metaphysics in the University of the South, Sewanee, Tenn., has resigned in order to take charge of the Columbia Institute, Columbia, Tenn., and to be the Rector of St. Peter's Church in the same place. Pending the election of his successor his classes in Mathematics will be conducted by the Adjunct Professor of Mathematics, Professor G. S. Clark, C.E., and his classes in Metaphysics by Mr. John Fearnley, M.A. The Rev. Greenough White, M.A., B.D., who has been for the past year at Trinity College, Hartford, comes to the University of the South as Professor of Ecclesiastical History and Polity in the Theological Seminary.

The University of the City of New York, which takes possession of its new quarters in the fall, announces the appointments of Charles L. Bristol, M.A., as Associate Professor of Biology; of Marshall S. Brown, M.A., as Professor of History and Political Sciences; of Pomeroy Ladue, Ph.D., as Associate Professor of Mathematics; of George J. James, Ph.D., as Professor of the History of Education; and of Charles B. Bliss, Ph.D., as Assistant Professor of Experimental Psychology. Daniel A. Murray, Ph.D., Associate Professor of Mathematics, goes to Cornell.

At Lake Forest University the additions to the Faculty are Professor George Schmidt, Professor of German Language and Literature; Mr. William Bray, Instructor in Botany; and Instructors in Economics and in English Philology. Professor Harper of the Department of Botany has been granted two years' leave of absence to study in Germany, and during his absence his lecture-work will be carried on by Dr. Coulter and Mr. Uline.

The department of geology in Cornell University has been fully reorganized. Ralph Stockman Tarr has been appointed Assistant Professor of Dynamical Geology and Physical Geography; two additions have been made in the appointment of Adem Capen Gill as Assistant Professor of Mineralogy and Petrography, and Gilbert Dennison Harris as Assistant Professor of Palæontology.

At Brown University, James Seth, A.M., Associate Professor of Natural Theology on the Elton Foundation, will become Professor of Philosophy and

Elton Professor of Natural Theology. William Dye Mount, M.E., Assistant Professor of Mechanical Engineering, has resigned in order to accept a position in Practical Engineering in Southwestern Virginia.

At Ohio State University, Rev. A. C. Barrows, D.D., has been elected to the Chair of English Literature in place of Rev. James Chalmers, LL.D. Mr. C. R. Watson, a recent graduate of Princeton, has been elected Assistant in Latin and French to fill the vacancy created by the resignation of Mr. W. S. Elden, who goes to the University of Michigan.

At the University of Texas the Chair of Chemistry left vacant by the resignation of Professor Edgar Everhart, and that of Mental Philosophy by the death of Professor Walter Lefevre, will be filled.

Professor Arthur J. Hopkins, Ph.D. (Amherst '85, and Johns Hopkins '93), has accepted the appointment of Instructor in Chemistry at Amherst.

Dr. H. B. Gibson of the chemical department of Wesleyan University, will become Professor of Chemistry in the University of Missouri.

Professor A. E. Phillips has resigned from the Chair of Civil Engineering in Purdue University.

Robert J. Ale, Professor of Mathematics in Indiana University, will go to Leland Stanford as Assistant Professor of Mathematics.

Mr. Z. W. Coombs, Instructor in Modern Languages at the Worcester Polytechnic, has been granted leave of absence for a year, which he will spend in Germany.

Notes and Announcements.

It is said in London that two books of great interest will be published in the near future: *Macaulay's Journal* and *Prof. Jowett's Conversations*.

AN American edition of Henry S.

Salt's *Animal Rights Considered in Relation to Social Progress* will soon be published. It will contain an essay on vivisection, by Albert Leffingwell.

MRS. W. K. CLIFFORD'S new novel,

which will run as a serial in the *Illustrated London News* before appearing in book form, is entitled *A Flash of Summer*.

ENGLISH and French translations of the philosophical works of Friedrich Nietzsche are to appear simultaneously in London and Paris.

A NEW edition of Daniell's *Text-book of the Principles of Physics* is promised for early publication. It will be thoroughly revised, and brought up to date in every respect.

AN exceedingly clever novel by a new writer will be published by Macmillan & Co. Its title is *A Drama in Dutch*, and its author is known only by the initials "Z. Z."

MR. NORMAN GALE is preparing an anthology based on a very novel and remarkable principle. It is to be a selection from the works of living poets under forty years of age.

THE late Professor Marshall's *Lectures on the Darwinian Theory* are being prepared for the press by the author's brother, Dr. C. F. Marshall. The work will not, however, be published before the autumn.

MR. GLADSTONE'S translation of the *Odes of Horace*, from which a selection has appeared in the *Nineteenth Century*, is to be published some time during the summer by Charles Scribner's Sons.

MR. ARTHUR STRONG will shortly publish the first part of an edition of an Arabic MS. in the British Museum, containing an account of the Muslim conquest of Abyssinia in the sixteenth century.

A NEW edition of Jane Austen's immortal stories is to be published next winter by Macmillan & Co., who are fortunate in having secured Mr. Hugh Thomson to illustrate them.

MRS. MOLESWORTH will give the children a most delightful story for her Christmas annual next winter in *My New Home*. It will be fully illustrated, and published in uniform style with her other popular books.

A STORY of adventure in the South Seas, written by Robert Louis Stevenson and Lloyd Osbourne, with the title *The Ebb-Tide*, will be published by Stone & Kimball of Chicago and Cambridge,

E. C. STEDMAN'S *Victorian Anthology*, which will be compiled from the whole

field of English poetry from 1837 to the present time, will be issued in the autumn by Houghton, Mifflin & Co. The work is intended as a companion to the author's review of poetry in the Victorian period.

A FORTHCOMING volume in the "Canterbury Poets Series" to be called *Poems and Lyrics of Nature*, will contain contributions from A. C. Benson, S. R. Crockett, Norman Gale, William Watson, Oscar Wilde, Andrew Lang, A. C. Swinburne, Robert Buchanan, and others.

MR. SAINTSBURY is preparing a new volume of essays, to which he will give the title of *Corrected Impressions*. Among the subjects will be Thackeray and Carlyle. The volume will be published by Mr. Heinemann.

GINN & Co. publish this summer *The First Latin Book*, by W. C. Collar, Headmaster of Roxbury Latin School, and M. Grant Daniell, Principal of Chauncy-Hall School, two well-known teachers, whose long experience has rendered them well fitted to deal with the subject. This is not a revision of *The Beginner's Latin Book*, but a new and fresh work.

MR. STANLEY J. WEYMAN is at work, it is said, upon an historical novel treating of the times of Charles I. A bundle of short stories from his pen, *The Memoirs of a Statesman*, is also announced as nearly ready.

MR. HENRY ALTEMUS announces a handbook for the use of mothers, called *The Care of Children*, by Elizabeth Robinson Scovil, Superintendent of the Newport Hospital; and *The Fairest of the Fair*, by Hildegard Hawthorne, daughter of Julian Hawthorne and granddaughter of Nathaniel Hawthorne.

A COMPLETE edition of Mr. Austin Dobson's poems, including much hitherto unpublished matter, is announced for the fall. It will be illustrated with etchings by Lalauze of Paris.

AMONG D. APPLETON & Co.'s books for summer reading are Justin McCarthy's new novel, *Red Diamonds*; *A Daughter of To-day*, by Mrs. Everard Cotes (Sara Jeannette Duncan); and *A Daughter of Music*, by G. Colmore, whose work has been compared with that of the Brontë sisters.

JOHN CAMPBELL OMAN, Professor of Natural Science in the Government College, Lahore, and author of *Indian Life, Religious and Social*, will publish immedi-

ately through Macmillan & Co. a volume on *The Great Indian Epics*, dealing with the stories of the Ramayana and the Mahabharata.

THE Rev. C. Ellis Stevens, LL.D., D.C.L., author of *Sources of the Constitution of the United States*, a book now attracting attention as answering Douglas Campbell, is an American by birth and descent, and not an Englishman, as some of the reviewers declare. He is rector of Christ Church, Philadelphia, the old church of Washington and Franklin.

MESSRS. HENRY HOLT & Co. are about to add to their pretty series of romances a collection of *Quaker Idylls*. These stories are said to be somewhat on the order of Miss Wilkins' sketches, and were brought to the attention of the publishers by a Harvard Professor, who was enthusiastic over them.

REV. S. R. CROCKETT, whose latest work, *The Raiders*, is now in its fourth edition after an extraordinarily successful run both in England and America, is hard at work on his new novels,—*Maa Sir Uchtred of the Hills*, *The Lilac Sun Bonnet*, and *The Killing Time*, all of which are promised for the summer and autumn.

SOME new fragments of the Palestinian-Syriac translation of the Old Testament will be published in the *Anecdota Oxoniensia* by the Rev. G. H. Gwilliam. They will be from a palimpsest in the Bodleian Library containing a few verses of Exodus and a few verses of 2 Kings, copied at St. Catharine's, Mount Sinai, by Mr. Stenning, Wadham College, Oxford.

AMONG the books for summer reading published by Harper & Bros. are *The Potter's Thumb* by Flora Annie Steel, a story of life in India, with mysterious natives and athletic Englishmen among its characters; and *Three Weeks in Politics*, by Mr. Bangs of *Coffee and Repartee* fame, whose late experience has given him material for a most amusing little book.

MR. CHARLES BOOTH, whose work on the *Condition of the Aged Poor* has just been published, intends in a further volume to deal with various proposals for the relief of this section of the poor. The fifth and sixth volume of the same author's *Life and Labour of the People in London* will be issued shortly by Mac-

millan & Co. These two volumes will deal with the trades of London generally.

THE Clarendon Press will publish immediately, in a limited edition, a volume of *Latin Prose Versions*, by various scholars, edited by Prof. G. G. Ramsay, of Glasgow. Among the contributors are Conington, Shilleto, Henry Nettleship, the present Archbishop of Canterbury, Prof. Robinson Ellis, Prof. Butcher, Prof. Postgate, the Rev. W. W. Merry, the Rev. E. C. Wickham, Dr. J. E. Sandys, Dr. J. S. Reid, Mr. Arthur Sidgwick, and Mr. E. D. A. Morshead.

DURING a preliminary search in France for materials illustrative of English history, Mr. Round has noted two documents of which the existence seems to have been hitherto unknown. One is the final and elaborate treaty between Henry II. and his daughter-in-law, "the young queen," which should certainly find a place in any future edition of the *Fœdera*. The other is a writ of the Empress Maud in which, even after her expulsion from London, she treats the capital as still in her power, and speaks of England as "*regnum meum*," a phrase occurring, it is said, in only one other of her known charters.

THE exquisite *Temple Shakespeare*, which Macmillan & Co. are publishing, has *Measure for Measure* and *The Comedy of Errors* for its latest volumes. They are illustrated with engravings of the bust of the poet which is in Stratford Church and of the grammar-school where he learned "small Latine and less Greeke." "Prefaces, notes, and glossary, as well as the harmonious typography, are excellent," writes the *New York Times*. "The size of the volumes and their price imperiously remind one that the most precious things are often simple and accessible to everybody."

THE American Folk Lore Society is about to undertake an extensive scheme of publication under the name of *Memoirs of the American Folk Lore Society*. The first volume of this series is *Folk Tales of Angola*, by Heli Chatelain, late United States commercial agent in Loanda, West Africa; the second will be a collection of *The French Creole Tales of Louisiana*, by Professor Alcée Fortier of Tulane; and succeeding ones will deal with the mass of current superstitions still found among the English-speaking population.

A BIOGRAPHICAL and critical essay on "Ossian" Macpherson and the rise and influence of the Ossianic legend is being written by Mr. Bailey Saunders, who contributed an article on the subject to the *Dictionary of National Biography*. The volume, which will include a series of hitherto unpublished letters, partly from the Marquess of Abergavenny's MSS. at Eridge and partly from the British Museum, will throw a good deal of fresh light on Macpherson's life and character, and contain an account of his famous quarrel with Johnson, very different from that supplied by Boswell. It will have Romney's portrait of Macpherson as a frontispiece.

G. P. PUTNAM'S SONS have just issued an interesting contribution to the literature of the Protectorate, entitled "*Oliver Cromwell: a history comprising a narrative of his life, with extracts from his letters and speeches, and an account of the political, religious, and military affairs of England during his time,*" by Samuel Harden Church, who has made the subject a study for many years. They have also just ready a life of Newton Booth, war governor of California, together with his speeches and addresses, edited, with introduction and notes, by Lauren E. Crane.

LOVELL, CORYELL & Co. announce a series of *Masterpieces of English Literature* which will be fully illustrated by half-tone engravings and photogravures. The initial publications of this series will include Green's masterly *History of the English People*; Justin McCarthy's vivid *History of Our Own Times*, with a new introduction, and supplementary chapters bringing the work down to Mr. Gladstone's resignation of the premiership; Mrs. Oliphant's *Victorian Age of the English People*, and Bulwer Lytton's *Last Days of Pompeii*.

THE Cambridge University Press, will shortly publish a work on *The Apostles' Creed; its relation to Primitive Christianity*, by Dr. Swete, Regius Professor of Divinity at Cambridge. Its purpose is to supply educated members of the English Church who are not professed theologians with materials for forming a judgment upon a controversy which originated in Germany and which has recently attracted attention in England. The substance of the book was delivered in the form of lectures at Cambridge during the Lent Term of the present year.

A NEW and authoritative translation of the novels of Ivan Turgenev (so the new spelling runs) is being made by Mrs. Edward Garnett for Macmillan & Co. *Rudin* will form the first volume, and will be published immediately; while *Liza*, the second volume will be ready in the fall. Mrs. Garnett is already well known as a translator of peculiar skill.

THE late Professor Robertson Smith had planned to bring out a *Dictionary of the Bible*, and Canon Cheyne has now undertaken the editorship of this important work, which will be published by Macmillan & Co.

A "TRANSATLANTIC PUBLISHING COMPANY" has been formed in New York, under the literary superintendence of Mr. J. M. Stoddard, who for many years has edited *Lippincott's Magazine*. This company will issue a popular and scientific quarterly, and also a *Transatlantic Magazine*, consisting of short stories. The latter periodical is especially meant to offer English writers of short stories the means of copyrighting such productions in the United States by simultaneous publication in that country of stories printed in England.

MESSRS. FLOOD & VINCENT, Meadville, Pa., publishers of the Chautauqua textbooks, announce the following volumes, which will constitute the Chautauqua course of reading for the autumn and winter of 1894-95: *The Growth of the English Nation*, by Profs. Katharine Corman and Elizabeth Kendall, of Wellesley College; *Europe in the Nineteenth Century*, by Prof. H. P. Judson, of the University of Chicago; *Renaissance and Modern Art*, by Prof. William Goodyear, of the Brooklyn Institute; *From Chaucer to Tennyson*, by Prof. Henry A. Beers, of Yale University; *Walks and Talks in the Geological Field*, by the late Prof. Alexander Winchell, of the University of Michigan.

A COLLECTED edition of the writings of Robert Louis Stevenson will soon be published in England. The edition will be in 20 volumes, subdivided into sections, such as *Travels and Excursions*, *Tales and Fantasies*; and as the volumes in the different sections will be numbered separately, any future works can be easily added in uniform shape. Various papers never before collected will be included in this edition, the author being now engaged in revising these miscellaneous articles. An etched portrait and a few

frontispieces will be the only illustrations. The octavo volumes are to be particularly well made, and the public subscriptions are to be limited to 1000 signed copies.

GINN & Co. have just issued *The Philosophy of Teaching*, by Arnold Tompkins; and a selection from Ruskin, edited, with introduction and notes, by Mrs. Lois G. Hufford, and containing two lectures from *Sesame and Lilies*, three from *Unto this Last*, six from *Fors Clavigera* and *Athena, Queen of the Air*. Both these books have been already adopted by the Indiana Teachers' Reading Circle.

THE large number of works of recent date on book-plates, or *ex-libris*, its jargon equivalent, as Mr. Egerton Castle calls it, denotes a growing interest in the subject. In America we are less fortunate in our available literature than in England, but the need is soon to be supplied with the publication by Macmillan & Co. of Mr. Charles Dexter Allen's work on *American Book-plates*. Two large-paper editions will be issued: one printed on vellum, with about forty full-page plates, and limited to fifty numbered copies; the other on hand-made paper, with twenty plates, and limited to one hundred numbered copies.

A WALT WHITMAN SOCIETY, with Mr. Horace L. Traubel as secretary, has been planned, and is just now perfecting its permanent organization. Its objects are: 1. The consolidation within a single organization of all persons who are interested in the life and work of Walt Whitman. 2. The establishment of Centres in different parts of the world, which shall bring together the lovers and admirers of Whitman, and which, by the maintenance of correspondence and the exchange of views, shall tend to close fraternal relations among the members of the Society. 3. The publication, from time to time, of Whitman literature, and of such essays and other papers as may be deemed valuable in elucidation of Whitman's philosophy of life, or in exposition of his poetry and principles.

MACMILLAN & Co. have in the press a new work by Mr. David G. Ritchie, of Jesus College, Oxford, on *Natural Rights*. The first part will contain an historical sketch of the theory of natural rights and of the influence of the idea of "nature" in ethics and politics, followed by a philosophical analysis of the conception of "right." The second part will examine in detail the more important of

the alleged natural rights, which have been conspicuous in the American and French Declarations—the question of toleration being discussed at greatest length. None of the contents of the book have previously appeared in print, except a chapter on *The Right of Property*, which is published this month, in an Italian translation, in *La Riforma Sociale*. The work will form a volume in "The Library of Philosophy," of which Mr. J. H. Muirhead is editor.

AMONG G. P. Putnam's Sons' announcements for the summer are: *Mad Sir Uchtréd*, by S. R. Crockett, in the Autonym Library; *The Honorable Stanbury, and Others*, by Two, and *Helen*, by Vocs, in the Incognito Library; *Love and Shawl-Straps*, by Annette L. Noble, the first volume of the Hudson Library, a new series of fiction; *Eyes Like the Sea*, a translation of Maurice Jókai's latest story; *No Enemy, the Story of a Gentleman Tramp*, by Elbert G. Hubbard; *On and Off the Saddle: Characteristic Sights and Scenes from the Great Northwest to the Antilles*, by a well-known New Yorker; and *The Story of South Africa*, in the "Story of the Nations Series."

A SERIES entitled *Studia Sinaitica* is being issued by the Cambridge University Press, from MSS. photographed in the convent library by Mrs. S. S. Lewis. Parts I and III are catalogues of the Syriac and Arabic MSS. compiled by Mrs. Lewis and Mrs. Gibson, under the direction of the Archbishop of Mount Sinai. Part II is an Arabic version of St. Paul's Epistles to the Romans, Corinthians, Galatians, and part of Ephesians, transcribed by Mrs. Gibson from a ninth-century MS. As all Arabic versions hitherto known, with one doubtful exception, have been made by western scribes, the judgment of scholars with regard to this one is awaited with considerable interest. Part IV is a tract of Plutarch's on the advantage to be derived from a man's enemies, transcribed by Mr. Rendel Harris from the Aristides MS., and edited by Dr. Eberhard Nestlé.

Two important works about to be published by D. Appleton & Co. are: *The United States of America*, a picture of the American Commonwealth as it is to-day, an aggregation of careful studies of its natural resources, its industries and commerce, and its work in education, literature, and the arts, written by specialists

and edited by Professor N. S. Shaler; and *The Claims of Christianity*, the work of an English writer, Mr. W. S. Lilly, who, after discussing the claims of other religions, maintains the power of Christianity, yet emphasizes the necessity for expansion in Christian philosophy to deal with the new problems of science and metaphysics.

THE New York Mathematical Society, which for several years has been gradually growing in numbers, and now includes among its 250 members, almost all the prominent mathematicians in the United States and Canada, has determined upon a change of name, and will be known after July 1, 1894, as the American Mathematical Society. The July number will bring to a close the third volume of its *Bulletin*, the only journal published in the English language devoting itself to the critical and historical side of Mathematics. The Society hopes in the future to keep extending its influence for good in the mathematical world, and is now making preparations for the publication of the papers presented to the Mathematical Congress held last summer in connection with the Columbian Exposition at Chicago. These papers, prepared, as they were, to a large extent, for the purpose of giving a general survey of the present state of knowledge throughout almost the entire range of mathematics, will constitute one of the most important mathematical publications of recent years.

A TRANSLATION of Leibnitz's *Critique of Locke*, translated from the French by Alfred G. Langley, A.M., is now in press, and will soon be published by Macmillan & Co. under the title "*New Essays on the Understanding*," by the Author of the *System of Pre-Established Harmony*." It consists of a translation of the entire fifth volume of Gerhardt's edition of *The Philosophical Writings of Leibnitz*, which includes, besides the *New Essays*, several shorter pieces of Leibnitz on the *New Essays*, and an Introduction by Gerhardt; also of an Appendix containing a translation of several other short pieces of Leibnitz bearing on the subjects discussed in the *New Essays* or referred to therein, not included by Gerhardt in this fifth volume, together with an Index to the entire book, and, most probably, a brief Introduction on the Philosophy of Leibnitz. The translator has prepared notes to the *New Essays* giving the readings

to the different editions, when materially divergent and important; biographical and bibliographical information regarding persons and books referred to in the course of the work, so far as such information could be obtained; references to other pieces of Leibnitz where he discusses the same topic; and a few explanations of terms thought to be obscure and the explanations of which are not generally known or easily accessible. The notes do not pretend to be a commentary on the text. Except in a few cases, the reader or student has purposely been left to gain his knowledge of Leibnitz's views from Leibnitz himself. Extended commentary was impossible within the necessary limits of the volume, nor indeed is it necessary. The philosophical notes, therefore, confine themselves to a brief statement of Leibnitz's views and to brief criticism, or indication of criticism. More could not be attempted, and accordingly was not included in the plan. The aim was to bring Leibnitz's great work within the reach of English students and to render it more easily accessible, with such annotation, literary and other, as would make it more acceptable to the student. It may be added that the Appendix will contain, among other pieces, translations of the *Essai de Dynamique* and the *Specimen Dynamicum*, and a letter in which Leibnitz sets forth with much fulness and clearness his "Law of Continuity."

MR. BENJAMIN KIDD has been for years a writer of weighty and thoughtful articles on scientific subjects in the leading reviews, but until the publication a few months ago of *Social Evolution*, his name was practically unknown. For all interested in science, sociology, and religious questions, it is unquestionably the book of the year, and is likely to have more than a mere temporary influence on the social controversy. Mr. Kidd is employed in the Civil Service. He is still young—thirty-five; and though *Social Evolution* is his first work of any length, his record in scientific study and research is already considerable. Articles from his pen, not all of them signed, have appeared in the *Nineteenth Century*, *Review of Reviews*, the *English Illustrated*, *Cornhill*, *Longman's*, and other magazines and reviews. His book was begun nearly six years ago, and he worked at it continuously, that is, he did something on the subject every day. A good many of the ideas which he subse-

quently followed up and eventually developed came to him from a prolonged study of colonies of social insects. For years Mr. Kidd kept several colonies of both bees and ants in his former rooms in a central part of London. The subject has been of keen interest to him all his life. A comparative study, he found, brought out the fact that social efficiency amongst the social insects is purchased at the expense of the gradual specialization, subordination, and degeneration of the individual. In some species this produces extraordinary limits and produces a remarkable series of phenomena. A new and special factor, however, is introduced in human society, the reason of the individual leading him to resist the

tendency to subordination. Hence arises a large class of phenomena quite special to human society. Mr. Kidd followed the Weismann controversy from the beginning with great interest, and almost from the outset saw that it must have a most profound influence on our social philosophy. His views on the subject were contributed to the *Review of Reviews*. Four years ago he saw Dr. Weismann at his house in Freiburg, in Baden, and had a long and interesting interview with him. The great German scientist is now taking an interest in the German translation of Mr. Kidd's book. The second edition was exhausted in America on the day of publication, and a third is now in press.—*The Bookman*.

Reviews.

Social Evolution. By Benjamin Kidd. (Macmillan & Co.)

The founder of a science is he who first puts in words a generalization broad and comprehensive enough to bring into correlation, seeming or real, the facts in a certain department of knowledge. Such a generalization, which is called a theory while it remains under the world's debate, rises to the dignity of a "law of nature" if the discussion terminates in its favor, if the general decision is that it correlates all the facts and covers all the phenomena within its field of action.

The enunciators of such theories are kings of thought and the greatest of men; the work done by them, marking as it does in each instance the beginning of a new epoch in mental progress, ranks almost infinitely above that performed by the collectors of the theorist's raw material—unassimilated facts.

Of less importance than might seem at first sight is it that the theory should be absolutely demonstrable, or that its claim to consideration as a law should be universally recognized. Rather is it true that no such theory was ever so demonstrated, and that practically none can ever receive such recognition. Probability, greater or less, is all that can be attained, but between probability, after it has risen to a sufficient height, and certainty itself there is no appreciable difference.

No one, for instance, however much he might dispute the adequacy of the evolutionary theory to explain the universe, would deny that it is one of the most, perhaps the most, colossal achievements of the human mind, or that its discoverer revolutionized the processes of human thought, and consequently is to be classed among the world's

intellectual giants. Less, but like, was the declaration that natural selection is the method by which all animate beings advance from the relatively homogeneous to the relatively heterogeneous. The atomic theory and those of gravitation and of the conservation of energy bring their formulators into the same category, though on a lower plane.

Work like theirs, and in consequence classing its doer with them, is performed by Mr. Benjamin Kidd in his book on *Social Evolution*.

This is an extraordinary assertion, and is not made without a full realization of its gravity and of its danger—to the maker. To substantiate such a claim, proof must be given that Mr. Kidd has presented a new law that brings into harmonious accord phenomena hitherto apparently isolated and activities apparently antagonistic; or has put into terms at once simple and convincing a new theory that for all time substitutes order in a broad domain where seeming confusion has till now always reigned.

Not many such domains exist. So nearly all relations of matter, whether in its animate or inanimate forms, have been covered already by the generalizations to which reference has been made that few additions to the list are to be expected. Here and there, however, apparent breaks in the continuity of phenomena still remain, and certain congeries of facts, still lawless to the view of common men, promise immortal fame to him with eyes clear and penetrant enough first to see what will thereafter be visible to all.

Singularly enough, the field most promising of results in this direction is that which, of all others, has been longest and most closely scanned. That field is mankind. There the obscurity is densest, the confusion

most bewildering, the contradictions most numerous, the collected facts least susceptible to correlation. Yet from the dawn of history man has recognized in himself and his fellows the properest objects of his study, surpassing all others in interest as in importance.

And he has studied himself, and them, indefatigably. The famous "Know thyself" of the Greek sage was no new word of command, and the attempt to obey it had been made as strenuously before his time as it has been since. The only result, however, up to the present day, has been the accumulation of a vast mass of material, the gathering of innumerable facts. This material and these facts, thrust almost haphazard into books, constitute what is known as "history." That of all literature these books are the least comprehensible is a truth which has received frequent recognition, but so invariable has been the failure of all attempts to establish order in this chaos, to explain why such and such effects have followed such and such causes, that an impression never formulated, indeed, but none the less vaguely felt, has grown up that man is, in some way or other, and to some degree or other, not subject, like the rest of the world, to immutable and infrangible laws, that for him the sequence of effect from cause is not invariable, and that, in a more or less explicable universe, he alone is an altogether insolvable enigma.

That this was an irrational impression, and therefore false, has never been doubted seriously enough to raise the doubt to the dignity of a formal theory; instead, it has only been added as another enigma to the already endless list, and man, whose sciences explained, whether truly or not, the origin and development of the universe, and of all else in it, was still without a science that explained himself or his actions, his successes or his failures, his relations as an individual to his fellows as society.

The facts, collected so laboriously and tirelessly, refused to coalesce; like mingled gases in a jar, intangible and alien, they waited for an electric spark, bright and swift, to combine them as an entity from what before was only an accidental and mechanical mixture of dissimilarities.

Such a spark has surely come at last—the theory enunciated in this *Social Evolution*. Now, finally, there is a basis on which to begin the science of sociology, hitherto non-existent. For, though there is a vast sociological literature, with all of history and all of metaphysics as merely departments of it, and almost innumerable would-be and often so-called sociologists, the science of society is yet unwritten. In the chronology of that science, 1894 will hereafter be known as the Year One, and Mr. Kidd's book as Volume One in its bibliography. . . .—*The New York Times*.

This book, like Pearson's *National Life*

and *Character*, which was so widely read and discussed a little more than a year ago, is a striking contribution to society's knowledge of itself. In a sense it is economic; in a deeper sense it is philosophical. However classed, it is a book that thoughtful men and women will be glad to read and reflect upon.

The author has read widely in the fields of social science and political history, and is a firm believer in organic evolution. On that theory, and particularly on Weismann's interpretation of it, he takes his stand. His method consists in applying the methods and, so far as applicable, the conclusions of modern biology to the analysis of social phenomena. Progress, he holds, is the result of selection and rejection. It can take place in no other way. To recognize this law is the first step toward any true science of society. Furthermore, progress is necessary. Selection and rejection are at work among us, whether we will or not. Since life began there has been no escape from these forces. Suspend this selection, the competition that makes progress possible, and we should not only no longer go forward, but actually go backward. This conclusion Mr. Kidd draws from biology. We may or may not like the storm and stress of conflict—now silent, now violent—but it is none the less the first condition of progress. To it we owe what is best and most perfect in the life of to-day, and all that has promise for the future.

Man, Mr. Kidd finds, brings with him into this struggle two new forces—forces that profoundly modify it. One of these is his reason; and the other is his social instinct, his capacity to act in concert with his fellows. Among early groups of men the struggle for existence took the form of war. Wherever we meet with savage man, he is engaged in continuous warfare. By war, too, the earliest empires known to history were formed and developed. This stage of history reached its culmination in the Roman Empire. In later centuries, in our own time, the condition of the rivalry and its outward manifestations have greatly changed, but there is no cessation or diminution of the rivalry itself. The struggle for existence has been raised to a higher level, and its efficiency as a cause of progress has been greatly enlarged. The struggle is now between the individual man and his fellows, rather than between groups of men or nations. Just as the individual has been substituted for the group as the unit of which the civil law takes account, so man has been substituted for men as the unit in the struggle for existence.

In this struggle for existence all cannot succeed. Man being endowed with reason comes to see this fact and its relation to his interests as an individual. The conditions of progress are and always have been necessarily incompatible with the welfare of a

large proportion of the individuals comprising any species. Reason, therefore, tells the individual that his own interests are at variance with those of his race. Progress is a grand thing for generations yet unborn, but it means disaster and privation to thousands of individuals. The advent of reason, therefore, ought of itself to place a bar across the path of progress by removing or minimizing, in the individual's interest, the factors that enter into the struggle for existence. Karl Marx, Henry George, Edward Bellamy, and the like but give voice to the restlessness and dissatisfaction that thousands feel under existing social conditions. Under the name of Socialism, a scheme of social reorganization is put forward in the name of reason with the avowed object of lessening the pressure of the struggle for existence on the individual. That the pressure is tremendous and the dissatisfaction intense, contemporary history abundantly proves. Progress goes on, therefore, says Mr. Kidd, not only without any rational sanction so far as the individual is concerned, but in opposition to reason. What, then, is its motive force among modern peoples?

Mr. Kidd's answer to this question is emphatic and highly original. It is, he holds, the various forms of religious belief that have supplied the motive power for the extraordinary struggle which man has apparently carried on throughout his whole career against forces set in motion by his own mind. Reason, in short, battles for the interests of the individual; religion—which Mr. Kidd uses in the broad sense of any supernatural sanction for conduct—holds reason in check and overcomes it in the interest of the progress of the race. All systems of ethics that have sought to find a principle in reason on which to base individual conduct, have therefore failed and always must fail; because they assume that in the course of evolution the interests of the individual and those of the social organism are capable of being reconciled, whereas the contrary is the case.

From this it follows that a rational religion is an impossibility, because a contradiction in terms. Furthermore, the subordination of reason and not its apotheosis is the true clew to the understanding of human history. This startling and seemingly paradoxical doctrine is sustained by Mr. Kidd with great ingenuity and learning, and it finds application at his hands in many ways. His analysis of our Western civilization and his statement of the sources of its power are of absorbing interest. If accepted, they compel the recasting of many chapters in the philosophy of history.

Mr. Kidd's chapters on "Modern socialism" and "Evolution not primarily intellectual" are very suggestive, and abound in originality. His conclusions are not pessimistic, but the contrary. The peoples of

Western Europe and their descendants in North America are to rule the world; the blacks, browns, and yellows will not, as Mr. Pearson fears, first hem them in and then elbow them aside. England's rule in India and Egypt, and that of France in Algeria and Tunis, will serve as examples of how the tropical regions, abundant in production but uninhabited by the hardier and more progressive races, are to be made useful by the world's rulers without any sacrifice of advantage.

Incidentally Mr. Herbert Spencer's social and ethical theories receive some hard knocks from Mr. Kidd, who accuses Mr. Spencer of having formed his *Weltanschauung* before the whole scope and implication of evolution were discovered and understood.

To so original and far-reaching a theory of social evolution as Mr. Kidd's it is not difficult to find objections. In the first place, it seems rash, to say the least, to accept Weismannism as infallible—especially when Weismann is adding to his theory and changing it with everything he writes—before the biologists themselves agree in so doing. The fundamental irrationality of religion, also, and the futility of any ethical system based on rational sanctions only, are philosophical conclusions too startling to be accepted on demand. Moreover, is it not an over-hasty assumption to deny that man's highest development may be bound up with the progress of his species? In combating the dictum that "he that loses his life shall find it," Mr. Kidd has to reckon not only with Christianity, but with Hegelianism.

Nevertheless, I wish to emphasize most strongly my sense of the importance of Mr. Kidd's book and my conviction that it demands and will amply repay careful study on the part of students of social phenomena. Accepting Mr. Kidd's conclusions, what should be the basis of our theory of education?—PROFESSOR NICHOLAS MURRAY BUTLER in *The Educational Review*.

The Life of John Churchill, Duke of Marlborough. To the Accession of Queen Anne. By General Viscount Wolseley, K.P. (Longmans, Green & Co.)

General Viscount Wolseley informs us that he has spent the leisure hours of twenty years of a busy life in camp and field in preparing the life of John Churchill, Duke of Marlborough, and the result thus far is the publication of two bulky volumes, which bring the narrative of the life of his hero down to the accession of Queen Anne, when he was fifty-two years of age, and leaving, it is to be presumed, a similar space for his wonderful career of victory for ten years in which he overthrew the French supremacy in Europe, and his last dismal days when the great warrior in his dotage was exhibited by the servants of Blenheim for fees to the curi-

ous visitors. It is needless to say that such a life will attract a great deal of attention, not only from its subject, but from its author. Gen. Wolsley is now the most conspicuous officer in the British army, not only from his actual service, which includes the winning of the battle of Tel-el-Kebir, but by a successful skill in keeping himself before the public by his own writings and those of others, and his figuring in various ways outside of the strict limits of his profession. He has been termed "England's only General," and, although in the ranks of the army itself it may be doubted whether he commands the same respect and esteem as the more reticent Lord Roberts, who is known to Dennis Mulvany and Tommy Atkins in general as "Little Bobs," he is unquestionably a competent critic in military affairs, and capable of passing a sound judgment upon Marlborough's genius for war. His volumes show that he has spent a great deal of conscientious labor in sifting the facts in Marlborough's career, and, although we imagine that very few will be found to agree with him in his estimate of his hero's character, or accept his excuses for conduct which can only be described as infamous, it is well to hear all that can be said in Marlborough's favor before admitting the truth of the black portrait drawn by such masters of color as Swift, Macaulay, and Thackeray, who were naturally inclined to heighten their effects for artistic purposes, when they were not, as in the case of Swift, influenced by bitter personal and political prejudice. Up to this time there has not been a thoroughly adequate and complete life of Marlborough. The biography by Archdeacon Cox, who

"Waves his cauliflower wig
And shouts St. George for Marlborow,"

is merely an official panegyric, in which the account of his campaigns is given in a high-flown and stilted style, without the least indication of the personal character of the man, and is as dull as turgidity can make it. Beyond this there is no knowledge of Marlborough except as he figures in the pages of English histories, in the pamphlets of Swift, and in the general judgment which was passed on him by his contemporaries and associates. It may at first sight seem singular that there have been no more biographies of Marlborough, for he was unquestionably the greatest English General in the magnitude of his operations and the importance of his victories up to the time of the Duke of Wellington, and, as Lord Wolsley says, was the first to command respect for English military ability upon the Continent. Blenheim was really a greater victory than Waterloo, except for the prestige of Napoleon's name, and his campaigns against the Marshal of Louis XIV. were more important, as well as on a greater scale, than the war in the Peninsula, so that Marlborough is really entitled

to the distinction of England's greatest military genius. But biographers have fought shy of him. And the reason is very obvious. An element of admiration is necessary for such a task, and the most hardened biographer has been unable to bring himself to any feeling of respect or affection for such a character as that of John Churchill. All that was most ignoble in human nature, profiting from a sister's dishonor, living upon the bounty of a harlot, betrayal of an indulgent master, treachery to his comrades in arms, double and triple treason to his country, avarice, cold-heartedness, and the absence of all the manly virtues except courage and affection for a termagant wife, were conspicuous in his career, and with nothing to redeem them except transcendent military genius. His faults might have been forgiven if he had been actuated by a generous nature, as was Nelson, or his cold-heartedness been excused if he had been governed by a sense of duty, as was Wellington; but his vices were all selfish and ignoble, and, in spite of what Lord Wolsley says about his devotion to the Protestant religion, it is difficult to believe, from a fair estimate of his conduct, that he was not influenced in his betrayal of James by a knowledge that the latter's efforts to force Catholicity upon the English people would inevitably result in failure, rather than by a high-minded devotion to the welfare of his country. Therefore, in spite of the strange effects which the biographers' disease has produced in inducing men to admire scoundrels of genius and to excuse or ignore their faults, it is not strange that up to this time no one has been found willing to devote himself to the task of dealing with the life of Marlborough in the proper spirit of biographical admiration. Lord Wolsley has, however, found himself equal to it, and in the long record of Marlborough's infamies there is not one for which he does not find some excuse or some modification, and the whole spirit of his book is one of hero-worship for an individual who had less of heroism in his character than any man of great genius known to history. It is hardly too much to say that the history of Marlborough's life up to his fifty-second year, which concludes the present volumes, was one of utter selfishness, treachery, and degradation, from which every honest man would turn away with shame, and that if his life had ended here it would be better fitted for a place in the Newgate calendar than for a eulogistic biography. Except for his brief campaign in Ireland he had given no evidence of any superior military genius, and except for his affection for that strange, passionate, and unbalanced woman whom he made his wife, there was hardly a redeeming spot in it. One can only wonder that an English gentleman can bring himself to excuse or defend such a career, in spite of the glamour of later military suc-

cess, and must admit that the fiercest detraction of Marlborough's enemies was fully deserved, and the hatred by the English people during the later years of his life the reasonable effect of his character and conduct. . . .

How far the exhibition of his military genius redeemed his fame is for those to judge who estimate success involving the welfare of Europe as an atonement for falsehood, treachery, and selfishness, and the lack of almost all the virtue which mankind honors. Lord Wolseley indulges in a summary of Marlborough's character and achievements before proceeding to the account of his career of victory, and is probably correct in believing that he saved Europe from subjugation by France, and possibly England from invasion. But one can only smile at such a cheap rhetorical phrase as that "French mothers hushed their children with the national alarm of 'Malbrook s'en va-en guerre,'" the famous song being, in fact, a jiggish mockery, to which the French people danced, rather than hushed their children. As a whole, the book, while of course interesting, will not elevate the reputation of Gen. Lord Wolseley as a judge of character, or redeem the fame of the Duke of Marlborough.—*The Providence Journal*.

Letters of Edward Fitzgerald. Edited by William Aldis Wright. (Macmillan & Co.)

Two classes of readers will be interested in *Letters of Edward Fitzgerald*, which have lately been published—lovers of the letters of literary men in general, and lovers of the poetry and personality of Edward Fitzgerald in particular. He stands apart from and above all English poets in that he has enriched the noble language which is their heritage through his translation of the quatrains of Omar Khayyam, the astronomer poet of Persia, and apart from and above most English poets by virtue of his singular modesty, which prevented him from thinking about himself, and also by virtue of his supreme indifference to fame, for which, on its own account, he seemed to care as little as Scott or Shakespeare did. A man of genius, in comfortable if not affluent circumstances, he was content to read his books, which were of the best; to write letters to his friends, whom he regarded with affection and admiration, and who also were of the best, Alfred and Frederick Tennyson being among them, and William Makepeace Thackeray, and Thomas Carlyle, and Lord Houghton, and others who have illustrated nineteenth-century literature; and to lead his own life, in his studious, desultory, independent, indolent way, which was, perhaps, the best for him. He was not wayward and wilful in the sense that Beddoes was, nor odd, nor whimsical, nor bibulous in the sense that Lamb was; but a right-minded, studious, gentle, honorable gentleman, as,

when we come to read about them, we always wish all men of letters were. His friends loved him for his sweetness of disposition and his sincerity. Tennyson wrote of him not long after his death: "I had no truer friend; he was one of the kindest of men, and I have never known one of so fine and delicate a wit. I had written a poem to him last week—a dedication which he will never see." Thackeray, not long before he died, was asked by his daughter which of his friends he loved the best, and he said: "Why, dear old Fitz, to be sure, and Brookfield." Carlyle wrote to him in answer to one of his letters: "Thanks for your friendly, human letter, which gave us much entertainment in the reading at breakfast time the other day, and is still pleasant to think of. One gets so many inhuman letters, ovine, bovine, porcine, etc., etc. I wish you would write a little oftener; when the beneficent Damien suggests, fail not to lend ear to him." And another of Fitzgerald's friends, who has since joined the great majority, and to whom he wrote of domestic affairs, said: "The striking feature in his correspondence with me is the exquisite tenderness of feeling which it exhibits in regard to all family matters. The letters might have been written by a mother or sister." The correspondence of Fitzgerald included in this collection of his Letters extends from the spring of 1830, his twenty-second, to the summer of 1883, his seventy-fifth year, and is addressed to the friends already mentioned; to which should be added the names of Bernard Barton, the Quaker poet; George Crabbe, the son of the poet; Samuel Lawrence, the painter; James Russell Lowell, Charles Eliot Norton, and Prof. E. B. Cowell, the Orientalist. The charm of these letters of Fitzgerald's consists in their transparent revelation of what was in his mind at the time that he wrote, and of their frankness and sincerity, qualities which are often conspicuous by their absence in most literary letters. Here, for example, is what he wrote about two of his contemporaries and friends in a letter to Frederick Tennyson, the eldest brother of the Laureate, in May, 1848: "I had a note from Alfred three months ago. He was then in London, but is now in Ireland, I think, adding to his new poem, the 'Princess.' Have you seen it? I am considered a great heretic for abusing it. It seems to me a wretched waste of power at a time of life when a man ought to be doing his best, and I almost feel hopeless about Alfred now. I mean about his doing what he was born to do. On the other hand, Thackeray is progressing greatly in his line. He publishes a novel in numbers—*Vanity Fair*—which began dull, I thought, but gets better every number, and has some very fine things in it. He is become a great man, I am told—goes to Holland House and Devonshire House, and for some reason or other

will not write a word to me. But I am sure it is not because he is asked to Holland House. Dickens has fallen off in his last novel, just completed, but there are wonderful things in it." The poem which Lord Tennyson addressed to Fitzgerald, and which he regretted that he could not see on account of his death, stands as a dedication to *Tiresias and Other Poems*. It is not in his graver vein of thought, for he chaffs his old comrade at the start for his preference of vegetable over animal food, but before finishing it he relents, and praises him heartily for his golden Eastern lay, his incomparable reproduction of Omar:

"Than which I know no version done
In English more divinely well;
A planet equal to the sun
Which cast it, that large infidel
Your Omar; and your Omar drew
Full-handed plaudits from our best
In modern letters, and from two
Old friends outvaluing the rest,
Two voices heard on earth no more;
But we old friends are still alive,
And I am nearing seventy-four,
And you have touched at seventy-five,
And so I send a birthday line
Of greeting, and my son, who dipt,
In some forgotten book of mine,
With sallow scraps of manuscript,
And dating many a year ago,
Has hit on this, which you will take,
My Fitz, and welcome, as I know,
Less for its own sake than the sake
Of one recalling gracious times,
When, in our younger London days,
You found some merit in my rhymes,
And I more pleasure in your praise."
—*The New York Mail and Express*.

The Lowell Lectures on the Ascent of Man.
By Henry Drummond. (James Pott & Co.)

A recent American writer, in reviewing a work on Sociology as viewed from the biological standpoint, aptly characterizes one tendency of the spirit of the present age: "We are closing this century with as definite a bias in favor of biologic reasoning and analogy as the last century closed with a similar bias in favor of the method of reasoning used in Physics and Chemistry." Of all the works wherein this tendency has been shown forth Professor Drummond's will probably take rank as one of the most remarkable.

The comparative failure in the endeavor to engraft an evolutionary sociology and ethic upon a biological basis hitherto has been that the fundamental doctrine of the struggle for life only leads to an individualistic system in which the moral side of Nature has no place, for in the ultimate analysis it is based on an exclusive study of the conditions of Nutrition. The cardinal point in Professor Drummond's theses is that the currently-accepted theory only takes account of half the truth, as nutrition only represents one part of the function of living matter. He believes that there is associated with the correlative function of reproduction a second factor, the struggle for

the life of others, which, if not equal in potency and universality to the struggle for the personal life, is at any rate of co-ordinate rank as a force in cosmic evolution. Other writers have recognized Altruism as existing alongside of Egoism and modifying its operation, but to Professor Drummond the credit is undoubtedly due that he has plainly indicated the place of Altruism as the outcome of those processes whereby the species is multiplied, and its bearing on the evolution of ethics.

Mr. Drummond is an eloquent writer, who can present his views in a forcible and impressive manner, and although his style sometimes verges on the flowery, yet it is not offensively so; and it needs little of the gift of prophecy to forecast that this book will make fully as great an impression on the popular mind as his former book, *Natural Law in the Spiritual World*.

It is the desire of the author that our conceptions of the phenomena of nature should be consistent, and that if these be the results of a process of evolution, we should recognize the continuity of the process. "If Nature be the Garment of God, it is woven without seam throughout; if a revelation of God, it is the same yesterday, to-day, and for ever; if the expression of His will, there is in it no variableness nor shadow of turning. Those who see great gulfs fixed—and we have all begun by seeing them—end by seeing them filled up. Were these gulfs essential to any theory of the Universe, even the establishment of the Unity of Nature were a dear price to pay for obliterating them. But the apparent loss is only gain, and the seeming gain were infinite loss. For to break up Nature is to break up Reason, and with it God and man."

In accordance with this desire for a unification of concept, which is an advance on Professor Drummond's position in his former work, he proceeds to sketch the stages of the process of the evolution of man, physical and ethical. In the performance of this task he is limited by the form of his work, a short course of popular lectures, and he can do no more than trace the outline of his subject, and is obliged to stop short before reaching the final outcome of the evolution. This is the less to be regretted, as it is in these earlier stages that the real difficulties in the evolution of the moral side of humanity lie. . . .

The problems with which Professor Drummond has dealt are perplexing and complex, and there will probably be much difference of opinion as to the degree of success with which he has applied the biological method to their solution; but the candid reader cannot lay down the book without feeling that it is an honest and manly attempt to grapple in a reverential spirit with these difficulties, and that it constitutes a seasonable contribu-

tion to the literature of this fundamental department of sociology.—ALEX. MACALISTER in *The Bookman*.

The Aged Poor in England and Wales. Condition. By Charles Booth. (Macmillan & Co.)

The volume before us is a study in sociology, worked out with the elaboration and minuteness which we have learned to expect from the author of *Life and Labor in London*. It is to serve as the statistical basis for inferences to be drawn hereafter, but probably only too visible to the reader who has mastered Mr. Booth's figures and takes his known opinions into account. Mr. Booth takes from official returns the numbers of paupers over sixty-five, male and female, in almost every union in England. He ascertains their proportion to the population; he classifies the unions elaborately—in their geographical position, in respect of their character as urban or rural, or combinations of both types. He correlates the statistics of old-age pauperism and of out-relief, and does his best—though he has only succeeded in obtaining definite information under this head from less than half the unions in England—to group the unions in respect of their policy in administering out-relief, and give the corresponding statistics of old age pauperism. Further, and this is the part of the book which will have interest for many who will certainly not analyze or question his statistics, there is a condensed report from nearly every union in England as to the numbers and proportions of the aged poor, the employments available for them, the help given by their children or from local charities independently of parish relief, and the local means of thrift. These unions are grouped geographically, and the results summarized in a few condensed pages. Finally, there are special reports from local correspondents and from lady commissioners deputed by the author as to the condition of the aged poor in a number of specified villages—reports which deal with the local circumstances with the utmost frankness, and, on the whole, confirm the general results of the rest of the inquiry. . . .

The book, in short, leads to the gloomy conclusion that the condition of the aged poor is not likely to improve much. It is worst in the minor and newer urban districts, and it is these that are most likely to increase. "Manufactures and commerce," as Mr. Booth quotes from Sir F. Eden, who wrote in 1797, "are the true parents of our national poor," and any increase of minor industries, or of trade-union stringency either, will probably, we think, further stimulate the growth of those districts and make matters worse. The aged poor do, indeed, share in the general rise in the standard of comfort and are better off than they were half a century ago. Still, they are dependent,

and there seems no means of curing their dependence. Indeed, the increased speed of modern industry is likely to make men, at any rate, dependent twenty years earlier than formerly; and the Eight Hours' Day, as we have often remarked, is only too likely both to intensify that increase and to throw the older men out of work. Here is a strong case for old-age pensions which we must leave for discussion until Mr. Booth makes his definite proposals in his promised sequel. . . .

We can only commend the book to all who take an interest—and who is not forced to do so?—in the ever-present problem of English economic history. For four hundred years at least it has been always with us. We can see as yet no kind of solution, and the aspect which is presented here with so much care and labor seems to be becoming graver than ever before. The book is a monument of patient labor, and organized co-operative industry. It overpowers us with facts and figures; it oppresses us even more with the sense of the magnitude and urgency of the problem now before our statesmen and economists.—*The London Speaker*.

Man and Woman: A Study of Human Secondary Sexual Characters. By Havelock Ellis. Illustrated. Contemporary Science Series. (Chas. Scribner's Sons.)

That tiresome little egotist, Marie Bashkirtseff, refused to claim for her sex an utopian equality with the opposite sex, "because there can be no equality between two such different beings as man and woman." Her grumbling arose from the fact that personally she was a woman, "whereas I have," she said, "only the skin of one." Mr. Ellis's comparative study makes havoc of accepted notions as to the difference between the sexes, and, while not destroying that difference, results on the whole in a great levelling of natural endowments. Man's boasted superiority in many particulars disappears, and excellences which he condescends to impute to woman are strangely shown to be rather his own property. Larger he is, and stronger, as a rule, but his skeleton is not always distinguishable from a woman's, and his pelvis tends to approximate hers. In measurements of the living body the surest sexual discrimination is in the girth of the female thigh. The male brain is universally heavier than the female, and upon this physiological fact much of man's lordship rests; but Mr. Ellis shows that, proportionately to the size of the rest of the organism, woman's brain is as heavy if not rather heavier. Stronger and brawnier as he is, she surpasses him in endurance of pain, bears amputations better, rallies more certainly from zymotic diseases, has greater longevity after the age of sixty-five.

On the other hand, the available evidence tends to show that men have a keener and

more delicate sense of smell, are more sensitive to faint color, surpass women in rapidity and precision of movement, and are perhaps more deft in manipulation. Regarding the artistic impulse, "there is thus a certain justification of Schopenhauer's description of woman as the unæsthetic sex." In the moral sphere, man is by nature franker and more truthful. "The method of attaining results by ruses (common among all the weaker lower animals) is so habitual among women that, as Lombroso and Ferrero remark, in women deception is 'almost physiological'"; Mr. Ellis remarking, for his own part, that "it is inevitable, and results from the constitution of women, acting in the conditions under which they are generally placed." To the seven causes which these Italian authors assign for dissimulation, Mr. Ellis adds another, viz., compassion: "An exaggerated desire to avoid hurting or shocking others is one of the most frequent causes of minor dissimulations, and works more powerfully in women than in men." Finally, "the crimes of women are usually more marked by cruelty than those of men."

Mr. Ellis's method is purely scientific and not a little original, and is fortified by his well-known sociological researches. He candidly points out from time to time the slenderness of the basis of induction in a field where observation on a large scale is difficult and where much remains to be observed. He constantly refers for comparison to the infant on the one hand and the ape on the other, with a general collocation of woman with the infant, but by no means to her disparagement. "The young anthropoid is comparatively human in character, the adult ape is comparatively bestial in character"; and so "Man starts in life with a still greater portion of human or ultra-human endowment, and to a less extent falls from it in adult life, approaching more and more to the Ape." "We might say that the fetal evolution which takes place sheltered from the world is in an abstractly upward direction, but that, after birth, all further development is merely a concrete adaptation to the environment, without regard to upward zoölogical movement." What woman illustrates, therefore, is not arrested development, but racial progress. "It is open to a man in a Pharisaic mood to thank God that his cranial type is far removed from the infantile. It is equally open to a woman in such a mood to be thankful that her cranial type does not approach the senile."

One can but admire the impartiality of Mr. Ellis's study, which is replete with curious physiological and psychological information, and which deserves to be read and reread by every thinking man and woman. The greater "affectability" of woman (*i.e.*, her reader responsiveness to stimuli psychic or physical) and the greater variational tendency in man—

such are the two grand divisions he allows, for whatever they may be worth:

"We must regard genius as an organic congenital abnormality, . . . and in nearly every department it is, undeniably of more frequent occurrence among men than among women. The statement of this fact has sometimes been regarded by women as a slur upon their sex; they have sought to explain it by lack of opportunity, education, etc. It does not appear that women have been equally anxious to find fallacies in the statement that idiocy is more common among men. Yet the two statements must be taken together. Genius is more common among men by virtue of the same general tendency by which idiocy is more common among men. The two facts are but two aspects of a larger zoölogical fact—the greater variability of the male."

Women will not complain of Mr. Ellis's conclusions:

"The hope of our future civilization lies in the development in equal freedom of both the masculine and feminine elements in life."

"A precise knowledge of the actual facts of the life of men and women forbids us to dogmatize rigidly concerning the respective spheres of men and women. . . . Only Nature can pronounce concerning the legitimacy of social modifications. The sentence may be sterility or death, but no other tribunal, no appeal to common-sense, will serve instead."

"It is safer to trust to the conservatism of Nature than to the conservatism of Man. We are not at liberty to introduce any artificial sexual barrier into social concerns. The respective fitness of men and women for any kind of work or any kind of privilege can only be ascertained by actual open experiment; and as the conditions for such experiment are never twice the same, it can never be positively affirmed that anything has been settled once and for all. . . . An exaggerated anxiety lest natural law be overthrown is misplaced. The world is not so insecurely poised."—*The Nation*.

The Friendship of Nature. By Mabel Osgood Wright. (Macmillan & Co.)

The sub-title of this book is "A New England Chronicle of Birds and Flowers." It is written by Mrs. Mabel Osgood Wright, who is the younger daughter of the late Rev. Dr. Samuel Osgood. It consists of ten chapters, in which birds and flowers are treated with great familiarity. The writer knows all the birds by their names and characteristics, and has studied the flowers so intimately that they are to her as familiar friends. Mrs. Olive Thorne Miller, is not more intimate in her reports of what the birds do, and Mr. Bradford Torrey has not been more patient to win their secrets or their favor. Mrs. Wright, however, owes nothing to anybody else ap-

parently, but has written these essays out of her own knowledge and observation in her beautiful Connecticut home. While the author does not allow her personality often to control her essays, they are always better, at least more humanly interesting, when she expresses herself sympathetically in relation to the birds and the flowers, both of whom she has studied faithfully in their haunts. We have nothing quite like this little book. It is as different from Thoreau's writing as possible, and yet there is a certain individual treatment in each essay which is charming and attractive. Mrs. Wright has spelled out what the birds seem to say in their moments of joy and mating, and many readers will find in this book reminiscences of what they have themselves experienced in outdoor life. No chapter is long enough to be tedious, and the originality of the comment is a fresh and glad surprise. Where all the work is notably good, perhaps it is invidious to select one chapter in preference to another, but the chapter entitled "Nature's Charm" seems to us the perfection of a light essay, in which the imagination and the intuitions of a quiet mind are blended together in presenting the common things of daily life in a new light. Mrs. Wright never gives way to mere enthusiasm. Every stroke of her pen is based upon something real. She has lived out of doors, in the garden, by the roadways, and has caught the moods of nature and the spirit of outdoor life, without ever attempting to do anything wonderful or smart. The book throughout reflects the spirit of a cultivated woman in contact with the healthy life of nature. She had made friends with all kinds of life, and has evidently written her book out of the overflow of enjoyment which has come to her own soul. A more honest or fresher work has seldom come to hand, and, inasmuch as it is the first publication, one cannot help predicting for one who writes in such a clear style and with so much dependence on personal resources a much larger success than is here aimed at. Mrs. Wright was, perhaps, in a first book in restraining the expressions of her personality, but the reticence which she has maintained in this little volume may well be broken when she makes her next venture in print. The titles of these chapters are: "A New England May Day," "When Orchards Bloom," "The Romaine of the Rose," "The Gardens of the Sea," "A Song of Summer," "Feathered Philosophers," "Nature's Calm," "The Story of a Garden," "Rustling Wings," "The Loom of Autumn," and "A Winter Mood." These titles are all good, and the comment upon outdoor life under them is equally fresh and choice. One who reads the book with care will find that Mrs. Wright has studied nature, flowers, the birds, and the landscape with generous sympathy, and that while she has borrowed nothing from the methods of other writers in the same field, she has caught the same trick of

communing with outdoor life, and has learned how to interpret nature in her varying moods in a spirit which is at once fresh and bright and true. The birds have seldom found a truer friend, and the flowers have never had a more loving interpreter. This tiny volume ought to find many friends, and if Mrs. Wright shall put more of her studies of outdoor life into print, she may be sure that they will be gratefully received.—*The Boston Herald*.

Climbing and Exploration in the Karakoram Himalayas. By W. M. Conway, M.A., F.S.A., F.R.G.S. (D. Appleton & Co.)

If Mr. Conway's book be not so full of hair-breadth adventures and of strange stories as some other books of travel, none but the most sensation-loving readers will find it the less interesting. The adventures it contains are breathless enough, though all well within the margin of the credible; the record of exploration and observation is of the utmost value, and the narration of the whole has real and exceptional charm. Mr. Conway is not only a trained traveller, his natural pluck and nerve developed to their fullest extent, but he is a trained observer, too, sensitive to every passing interest, whether of landscape, antiquity, natural or human history. In this, his greatest, book we see the result of his previous work in its two special directions. There is the Alpine climber, his enthusiasm tempered by discretion, who attempts the barely possible, and knows when to resign himself before the impossible; and there is the lover of beauty, who has already been so considerable a contributor to the history and literature of art. The latter is visible not only in the very definite and delightful descriptions of scenery, but also in the humane spirit which breathes over the whole of the enterprise. The book is artistically arranged so as to give a full and picturesque description of the route, scenery, and incidents, all the way from Fenchurch Street to the Golden Throne in the Karakoram Mountains, and from thence southward and homeward. We are gradually worked up to the climax of interest, and our descent from that point is pleasant and leisurely, while the day to day sensations and impressions, with all the retrospects and comparisons that occur to so experienced a traveller, carry us over the ground with hardly one dull step by the way.

The experiences of Mr. Conway's two important predecessors in the exploration of these regions, Colonel Godwin Austen in 1860-61, and Captain Younghusband in 1887, were, of course, of value to the recent expedition. But their climbing and observation were on a much less extensive scale, and the gross result to scientific and geographical knowledge is much larger after the exploits of Mr. Conway, who did what only a particularly alert and many-sided traveller could do. He was skilled in the use of instruments and in photography, an indefatigable collector

of minerals, plants, and insects, and the maker of a map which puts out of court all the previous ones of the region. His caravan, when he started from Bandipur, consisted of 104 men. Among the seven Europeans, besides Mr. Conway, may be mentioned the accomplished artist, Mr. A. D. McCormick, whose sketches are so prominent and attractive a feature of the book; the Hon. C. G. Bruce, of the Fifth Gurkhas; and Matthias Zurbriggen, whom Mr. Conway pronounces to be the best guide to be found anywhere. Three were Gurkhas, whose temper, pluck, and wits were all of the best, "who worked the more admirably the more their energies were called upon, and the less usual the conditions by which they were surrounded." The rest were mostly coolies, and to keep them to the right point of endurance and resolution evidently needed much tact and patience on the part of the leader of the expedition. The party divided at times. But in the joint efforts they covered a vast amount of practically unexplored ground, from Gilgit to Nagyr, thence to the Hispar Pass, the Biafo and Baltoro Glaciers, and to the Pioneer Peak near the Golden Throne.

Just enough insight is given into the darker sides of such an expedition—the glimpses of death and starvation, the struggle to keep alive weaker energies and vitalities, illness, weariness, baffled enterprises, loss of valuable baggage. Mr. Conway is too practical and conscientious a narrator to omit notice of these. His book, indeed, is an indispensable guide for other travellers, Himalayan or even merely Alpine, who cannot afford to ignore his suggestions as to equipment, and his information on the omissions and mistakes made on his own expedition. . . .

Mr. Conway says his journey was "throughout delightful." He earned his enjoyment. At least his account of it is "throughout delightful." He has the true traveller's spirit, the enthusiasm for adventure without the vainglory, the love of beauty, and the conscientious endeavor to add to the sum of the world's knowledge.—*The Bookman*.

Diary of a Journey Across Tibet. By Captain Hamilton Bower, Seventeenth Bengal Cavalry. (Macmillan & Co.)

Captain Hamilton Bower of the Seventeenth Bengal Cavalry has written a valuable book in his *Diary of a Journey Across Tibet*. Travel in Turkestan had given him a keen desire to penetrate that great northern part of Tibet which is a blank on the map, as destitute of names of places as certain portions of the Sahara. His journey was remarkable from the fact that it was made with only one other European and with only five guns to defend the caravan. The author depended upon Mussulmen of India for drivers of his mules and ponies, and, though he had many quarrels with the natives, which

sometimes came to blows, he lost no men and never felt compelled to open on his tormentors with his breech-loading rifles. The hardships endured by the party were terrible, though the author jots them down in a very matter-of-fact way. For weeks the captain travelled over an enormous high plateau, never descending lower than 15,000 feet above sea-level, and frequently reaching an altitude of 18,000 feet. As part of the journey was made in winter the cold was excessive, and this was intensified by the fearful icy wind that swept across the high, barren, exposed plains with such fury that only great care saved the tents from being carried away.

Captain Bower tried to make a line due east from Ladakh to Ta Chen Su in China. In reality his course bore far to the south in the province of Hor, and then swept north again, but this is not to be wondered at when one learns of his frequent abandonment by treacherous guides. The most wonderful feature of the country which he traversed was the great Tibetan plateau of Chang, which, as he truly says, far surpasses in length and general elevation the Pamirs, which have been dignified by the title of the roof of the world. The mountain passes ranged from 16,000 to 18,500 feet above sea-level, and for several weeks the party never descended below the 15,500-foot level. The country for nearly half their journey through Tibet was about as desolate and solitary as can be found on the globe. For weeks they travelled without seeing a human being, and the few nomads they finally encountered were of a very low type. Of the Tibetans Captain Bower has a poor opinion. He considers them the greatest liars the world can boast of. So inveterate is this habit of deceiving every one that no two persons gave the same name to mountain or lake, and the stories which were related of unexplored parts of the country would have done credit to Munchausen. The Tibetans, like the Chinese, give good service only to those whom they fear. Hence the author was forced to assume a domineering tone and to make threats, as any natives when treated with civility invariably became insolent and inefficient. The country he found was wretchedly poor, the lamas or priests having all the wealth and all the comfort. He found many fine, imposing monasteries, beautifully furnished, with wretched, squalid huts of the peasantry grouped about them. The priests lived in luxury derived from excessive taxes on the people. Everywhere the captain found evidences of the bitter hatred of foreigners. Early in his journey he abandoned European costume and claimed thereafter to be a Buddhist merchant on his way to China. In order to take the elevation and secure other data he invented a mock Buddhist mass, in which his servants took part with great gusto. This threw a halo of sanctity over proceedings which would

have brought destruction on the party had they been suspected. The author, in his preface, disclaims all pretence to literary merit in his book. The greater part of it is made up of a transcript of his journals as they were written day by day. No effort has been made to expand this record, the author regarding fidelity as the chief value of such a diary. He has added a chapter on the religion, people, game, and natural features of the country, which will be found extremely interesting, as it summarizes his observations. The volume is illustrated with many pictures made from sketches and photographs, and an excellent map of his route.—*The San Francisco Chronicle*.

The Jungle Book. By Rudyard Kipling. (The Century Co.)

Mr. Rudyard Kipling has, as every one knows, a singular genius for the delineation of human character. There we have at least some means of verifying what he tells us. We have all of us the germs, and some of us the fully developed germs, of the qualities and the passions which he loves to paint,—the futile ambitions, the tenacious vanity, the inexhaustible remorse, the ill-regulated gnawing compassion, the cruel and vindictive selfishness, of which he gives us such vivid pictures. But we are not sure that his highly imaginative pictures of animal life are not even more remarkable, though there he is almost necessarily painting from imagination, or at least imagination stimulated only by the physical expression written on the external organization of animals, in the interpretation of which he has no clue at all to guide him except the clue afforded by his own active and audacious fancy. In his *Jungle Book*, which Messrs. Macmillan have just published, he paints some most effective pictures of the characteristics that he chooses to impute to the various animals he has studied, which any writer since Æsop has drawn, and we think we may safely say far bolder and stronger and more impressive pictures than those of Æsop, because they follow the clue of superficial expression into far more elaborate detail. . . .

Indeed, this fascinating little book on the life of the Jungle seems written to show that the life of the animal world is the true field for allegory, rather than the life of men. Whatever is true of our human world, it is certainly not true that man ever represents the embodiment of a single principle, of one single vice or one single virtue. Man is a complex creature, who is always and at every turn exhibiting the great complexity of the nature of which his actions and feelings are the utterance; but we do not know this of the animal world, and it is almost certain that whether or not allegory be also inapplicable to that world, it is at least less inapplicable than it is to the human world above it.

Animals are at least of simpler organization, and are more like the incarnations of single principles, than any human being. Moreover, even where we are wrong in attributing to them a false simplicity of nature, we are so ignorant of the real state of the case that we suffer none of that shock from our mistake which allegory, in its elaborate Spenserian forms, always inflicts upon us. The truth is that the inner world of consciousness which we attribute to the wilder animals is so much of a *terra incognita*, of a world of mystery, that we may fairly deal with it in any fashion which a man of powerful imagination like Mr. Rudyard Kipling can manage to make impressive,—and we can answer for it that in this *Jungle Book* he does manage to make his semi-allegorical treatment of the wild beasts' nature in the highest degree impressive, and not unfrequently even mystically impressive. . . .

Take even the least interesting study in the book,—the imaginary conversation between the horse, the camel, the mule, the elephant, and the ox, after the panic in an Indian camp caused by a stampede of the camels, which closes the book. It would be difficult to over-praise the skill with which the horse's deep personal trust in his own rider and dislike to independent action, the mule's frigid vanity in his complete independence of any human guides, the camel's stupid dismay at unaccustomed alarms, the elephant's nervous dislike to anything like shells, and the ox's apathetic plodding indifference to any sort of danger, so long as he can get his full allowance of food, are drawn out by the author. There we have a very prosaic allegorical representation of loyalty, conceit in mechanical sureness of foot, indefatigable but stupid industry, highly charged nervous susceptibility, and the slow docility of an embodied appetite; but in the other stories we have we know not how much happy invention of the bear's imaginary love of teaching and discipline, the wolf's tenderness of maternal instinct, the mystic magnanimity of an elephant's fatherly strength, and the overpowering fascinations of a mighty serpent's spell. Certainly Mr. Rudyard Kipling is a master in allegory of a much higher kind than any which Æsop ever produced.—*The London Spectator*.

Ethics of Citizenship. By John Maccunn, M.A., Professor of Philosophy in University College, Liverpool. (Macmillan & Co.)

There are ideas, and the courage of them, in Professor Maccunn's *Ethics of Citizenship*; indeed, the scholarly little treatise—like the colors of the artist in the famous retort—is mixed with brains. The book discusses in the light of the modern democratic movement the meaning and scope of such terms as equality, fraternity, and the rights of man. It also seeks to indicate the nature of party

and political consistency, as well as to point out the influence which a democratic form of society, especially when it is commercial and industrial, exerts over the moral estimates of the community. At the outset Professor Maccunn states that the object of the volume is to connect some leading aspects of democratic citizenship with ethical facts and convictions. He bases his doctrine of equality not in the untenable position that men are equal, but on the moral commonplace that the "humblest member of the community possesses a spiritual worth which effectually parts the man from the chattel and the animal." He holds that the only fraternity which is worth a thought is that which arises between man and man the moment that each begins to recognize in his neighbor that "principle of moral life which he feels bound to acknowledge and prize as his own highest endowment." It is on this lofty interpretation of the old watchwords, equality and fraternity, that the rights and duties of democratic citizenship, as set forth in these pages, are based. Professor Maccunn does well to subject to merciless analysis that phase of democracy which dwells exclusively in its rights, and he renders hardly less service when he afterwards proceeds to indicate in luminous outline the value of the various modes of civic life through which men exercise their citizenship, not merely in name and in form, but in reality, and in obedience to a moral impulse. Professor Maccunn is an optimist, but that fact does not blind him to the perils of democracy, especially in the direction of raw haste, intolerance, and the loss to human nature of depth in its interests and tenacity in its ties. He is alive to all that can be said on the other side, and the gain in his judgment is greater than the drawbacks with which it is accompanied. Yet it is just as well to be reminded that the "best and greatest things on earth in being popularized may be plebeified. The golden coin may become the brass counter, the watchword the catchword, the precept the platitude, the creed the cant." The book is written with conscience as well as with brains, and it may be described as a philosophic plea on behalf of a better, because a more spiritual, conception of the sphere of the claims and duties of democracy.—*The London Speaker*.

Folk-Tales of Angola. Collected and edited by Heli Chatelain. Memoirs of the American Folk-Lore Society. (Houghton, Mifflin & Co.)

Mr. Heli Chatelain's *The Folk-Tales of Angola*, which has just been published under the auspices of the American Folk-Lore Society, is a volume of remarkable interest to not only students of this peculiar branch of literature, but to those interested in philological studies. The fifty tales which make

up the volume are literally translated from the Ki-Mbundu language of the West African coast, the original occupying one page and the translation the page opposite. The author went to Loanda in 1885 as pioneer and linguist of Bishop William Taylor's missions in Africa. His duty was to acquire the native dialects, teach them in turn to the missionaries, prepare grammars and vocabularies and such other books as were needed. In 1888 he published a grammar and dictionary of Ki-Mbundu and some few tales. After a visit home for a few months Mr. Chatelain returned in 1891 to Loanda as United States commercial agent. In the mean time he had conceived the idea of making a collection of specimens of African literature.

In carrying out this idea he received valuable aid from an intelligent native, who had been his pupil. With his help a large number of tales, riddles, and songs were collected and put on paper, selections from which make up a large part of the volume before us. Additional material, sufficient for at least two volumes of the same size, is held in reserve by the author for future publication. It includes not only tales, but riddles, proverbs, and songs.

In a remarkably interesting introduction the author gives a description of the Angola country, which, he assures us, "for geographic situation, variety of climates, resources of soil, mineral wealth, progress already made in civilization, intrinsic value and possibilities surpass those of any other tropical African possession." It has eight ports and seven regular lines of steamers connecting the country with Europe, besides domestic lines of steamers, and two short railroads, which are to be extended. The province is under the rule of Portugal, with a governor-general and four district governors. Every village or native community is governed by a chief, according to the tribal laws of succession. In some tribes the chief may be a female, and in most tribes the head wife of the chief has great power. Slavery is universally practised. In religion the Angoleans are deists. They believe in one God, who made all things, and controls all things; but they do not worship him, nor any gods. They wear charms and amulets, however, and believe in the existence of spirits or demons, who are no better than themselves, but who, being invisible, have greater power, and must be propitiated by presents or sacrifices. Even the civilized natives are firm believers in the efficacy of these charms, and wear them.

In African folk-tales, says the author, the animal world is governed like the human world. In them the elephant is supreme in wisdom; the hyena is the type of brute force united with stupidity; the leopard that of vicious power; the fox is famous for astuteness, the monkey for shrewdness, the rabbit

for prudence and agility, the turtle or terrapin for unsuspected ability. The myths and tales of the negroes in the United States are all derived from African prototypes, and many of those which are ascribed to the imagination of Uncle Remus had their origin ages ago in the tropical forests of the Dark Continent.

The volume is well indexed and contains two folding maps.—*The Boston Transcript.*

Essays in Historical Chemistry. By T. E. Thorpe. (Macmillan & Co.)

Prof. Thorpe has been well advised in gathering into a single volume a dozen lectures, addresses, and memoirs, in which from time to time he had discussed the discoveries of many eminent workers in chemistry and chemical physics. The work does not profess to offer a complete history of the sciences of which it treats: the names of Black, Dalton, Davy, Berzelius, Liebig, and Hofmann are indeed only incidentally mentioned. But we are here presented with well-drawn studies of Robert Boyle, Michael Faraday, and Thomas Graham among the physicists, and of Joseph Priestley, Henry Cavendish, Antoine Laurent Lavoisier, Friedrich Wöhler, Jean Baptiste André Dumas, Hermann Kopp, and Dmitri Ivanowitch Mendeleeff among the chemists. The volume concludes with a chapter on modern synthetical chemistry, which may be said to date from the year 1828, when Wöhler effected the transformation of the artificial salt ammonium cyanate into the natural base, urea. There is a tendency, even among men of culture, to confuse the sciences of chemistry and physics. For example, Faraday is constantly spoken of as a great chemist. The confusion has been emphasized of recent years by the fact that several important chairs of chemistry are now occupied by physicists. Moreover, the two sciences have become more and more interwoven, physical conceptions having served to explain many of the purely chemical properties and transformations of matter. It is not, therefore, to be wondered at that a very large number of Prof. Thorpe's pages are occupied with an account of discoveries in physics. All is clearly told in simple language; nor are the picturesque and playful touches, which impart vitality to biographical sketches, wanting in these essays. The author can be emphatic enough when occasion demands, as in his authoritative defence (pp. 110-141) of the claims of Priestley and Cavendish to certain important discoveries which M. Berthelot, the perpetual secretary of the Académie des Sciences, virtually assigns to Lavoisier. Lavoisier did indeed overthrow the theory of phlogiston, but he did not discover oxygen, nor the composition of water. The book before us is well printed, and its component essays

have been carefully revised.—*The London Academy.*

Roger Williams. The Pioneer of Religious Liberty. By Oscar S. Straus. (The Century Company.)

A continually increasing, yet still small, number agree with Mr. Straus in linking the name of Roger Williams with those of Luther and Cromwell as the three apostles of freedom of thought. They stand at the head of the three movements, the Reformation, the Puritan Revolution, and the establishment of Religious Liberty, which were the most important stages in the emancipation of man. The value and significance of the reform achieved by Roger Williams is not less because it was wrought out in a small field and not on a splendid theatre like that in which Luther and Cromwell achieved their triumphs. He, and not the Pilgrims or the Puritans, "was the Apostle of the American system of a free Church in a free State." Heretic as he was thought to be, the time has come when the world sees that he was right. There is now living no conservative so narrow as to hold him wrong. Such is the history of many heretics, and will doubtless be that of many more.

There is need for this book. There has been of late no good biography of Roger Williams to be had. The three excellent ones written in 1834, 1846, and 1852, by Professors Knowles and Gammell, and Dr. Elton, are long out of print, and much valuable material has since come to light. This book is both scholarly and popular. Short enough and interesting enough for anybody's reading, it is a work of careful scholarship and of large horizon.—*The Evangelist.*

The Prose Tales of Alexander Pushkin.

Translated from the Russian by T. Keane. (Macmillan & Co.)

The writer of these tales is best known as a poet, whose "Eugene Onegin" resembles in Russia the "Childe Harold" of Byron. He was born at the close of the last century, having been descended from an ancestry in whom, on his father's side, was "a smack of rough, genuine, healthy savagery," and on his mother's side the blood of Gen. Hannibal, a negro favorite of Peter I. His nature was passionate, and his career fitful, varied, mournful, yet attractive and instructive. His physiognomy and demeanor were said to bear unmistakable impress of his African descent, a fact that continually haunted him and embittered his existence. Fiery utterances, a seeming menace to the government, drove him into exile. He was commissioned by Emperor Nicholas, on his recall, to write a history of Peter I.; but he hit upon an episode in the State papers placed at his disposal, and wrote instead the striking romance, "The Captain's Daughter," wherein the love

of a young nobleman for the daughter of a frontier commandant, and many a dashing exploit, hang upon the desperate adventures of the rebel Cossack, Pougatcheff, who conducted a foolhardy revolt against Catherine in 1773. This is the longest of Poushkin's prose tales. The others are brilliant prototypes of the modern short story. "The Queen of Spades" is unexcelled by any other work of its kind, for vivid portrayal of character and scene, well-chosen episodes, and purposeful *dénouement*. Striking narratives, all of them are, absorbing the reader's attention, and depicting interesting events with a lively fancy, and with the bold, free strokes of a master's hand.—*The Churchman*.

My Paris Note Book. By the Author of "An Englishman in Paris." (J. B. Lippincott Company.)

When it was discovered that the author of *An Englishman in Paris* was A. J. Vandam, it suddenly dawned upon reading people that they had been egregiously fooled, for Mr. Vandam was a young man who was not born at the period which he described with such verisimilitude, and all those charming bits of "personal" reminiscence had to be set down as clever inventions of no more authenticity than *Ossian* or the *Rowley Poems*. Now, however, we have been warned, and if Mr. Vandam humbugs us again, the shame will be ours, not his. He is not likely to succeed this time, however; firstly, because we have found him out, and secondly, because *My Paris Note Book* is not so well done as was *An Englishman in Paris*. Then, too, the period treated is less inviting. Mr. Vandam might just as well have dispensed with the fiction of his two uncles, Hollanders, who lived most of their time in Paris, having earned the gratitude of Louis Napoleon. Nobody is likely to believe in the uncles, and all readers will understand that *My Paris Note Book* is but a piece of clever imaginative writing. It is quite good enough to find favor on that basis alone, and we shall take as much satisfaction in reading of the possible as of the actual. . . .

Mr. Vandam touches upon the world of art and letters with a deft hand. "One of my most pleasant recollections," he writes, "is that connected with Renan, whose Christian name, by the bye, was Antistius, and not Ernest, and who, at the time of his death in '92, I had known for more than thirty years," and then he goes on delightfully for many pages of alleged reminiscence, dealing with Renan and Paul de Kock. He calls de Kock "the real French Dickens," though he admits that he fell short of the genius of the Englishman. De Kock is described as "scarcely above the middle height, . . . as neat as a new pin," and not at all such as the reader of his tales would be apt to picture him.

This artistic portion of the *Paris Note Book* is unquestionably its most attractive side, for in it we get some charming glimpses of the Comédie Française—of Got and Émile Augier, of Mounet Sully and Raoul Rigault and Émile Perrin—all subjects which lend themselves gracefully to Mr. Vandam's facile pen.

We are presented with a view of French society under the Third Republic, which it is worth while for the most serious student of contemporary conditions to read; and when we get back to such topics as the love-letters of Musset and George Sand we find the charm unbroken.

On the whole, this *Paris Note Book* is a most pleasant bit of gossip, and now that we know how to take Mr. Vandam, we can enjoy it with a clear conscience and a real zest.—*Philadelphia Evening Bulletin*.

Eight Hours for Work. By John Rae, M.A. (Macmillan & Co.)

The eight-hour question is of great interest from an economic point of view, and for that reason very many will be glad to learn of the publication by Macmillan of *Eight Hours for Work* by Mr. John Rae, who is already known through his volume *Contemporary Socialism*.

The subject is one which has been much discussed in a desultory way, or in that superficial manner which oftentimes is characteristic of the consideration of such questions from a political standpoint, but a review of these arguments has convinced Mr. Rae that they do not at all rest on a basis of fact, and this basis not being assured, the previous discussions have done little more than befog the question. The evidence which awaits the investigator is, as he shows, abundant, and the trend of it is most assuredly in favor of shorter hours. Very many instances of experiments, intentional and accidental, are noted quite in full, the book being brought down to the very latest date by the insertion in the preface of the recently published facts as stated by Mr. William Mather. This instance is a strong one, since with some twelve hundred employes the argument can no longer be urged of its being on too small a scale.

The book is excellent in its method, and gives evidence of careful and conscientious work in the collection and collation of the many facts and figures which are here brought together. So excellent is this work, that the book must prove the foundation-stone of future work in this direction, and will be of the greatest value to students and to our intelligent readers of high order.—*The Boston Times*.

The Gypsy Road: A Journey from Krakow to Coblenz. By Grenville A. J. Cole,

M.R.I.A., F.G.S. With Illustrations by Edmund H. New. (Macmillan & Co.)

It is many a day since so entertaining a narrative of travel has appeared as *The Gypsy Road*, by Grenville A. J. Cole, with illustrations by Edmund H. New. The author, an Englishman, gives an account of a cycling tour with his companion, whom he calls the Intellectual Observer, from Krakow to Colblentz, through Galicia, Hungary, Moravia, and Bohemia, a distance of 1055 miles. The route took the travellers off the roads frequented by tourists and into regions not often penetrated by inquisitive foreigners since the diligence gave place to railroads half a century ago. Mr. Cole is a delightful

chronicler of wayside experiences, and he sketches scenes, incidents, and people with ready humor and a vivid sense of actuality. Mr. New's drawings are full of individuality, and altogether the book has a distinct flavor quite aside from that of the conventional volume of travels. It is exquisitely printed in a limited numbered edition, and with its ornamented title-page and artistic head and tail pieces is a desirable addition to the company of select volumes dear to those who value books for the way in which they are made, as well as for what they contain. As a picture of the probable scene of the long-anticipated and inevitable great European war, *The Gypsy Road* has claims to attention not exclusively literary.—*The Beacon*.

Books of the Month.

TO PUBLISHERS.—It is desired to make this list as complete as possible, and the cooperation of all publishers is earnestly requested.

ADDISON.—Essays from the "Spectator." With Explanatory Notes. (George Routledge & Sons.) 12mo. Cloth. pp. 575. \$1.25.

ADLER and STRATON.—Alternating Generations: A Biological Study of Oak-galls and Gall-flies. By Hermann Adler, M.D. Schleswig. Translated and edited by Charles R. Straton, F.R.C.S.Ed., F.E.S. With Illustrations. (Macmillan & Co.) 12mo. Buckram. pp. 198. \$3.25, net.

AKENSIDE.—The Poetical Works of Mark Akenside. With a Memoir by the Rev. Alexander Dyce and Portrait. *Aldine Edition of the British Poets*. (Macmillan & Co.) Fcap. 8vo. Cloth. pp. 312. 75 cents, net.

ALEXANDER.—Found Wanting. By Mrs. Alexander. (The J. B. Lippincott Co.) 12mo. pp. 319. Cloth, \$1.00. Paper, 50 cents.

ARISTOPHANES.—The Wasps of Aristophanes. By C. E. Graves, M.A., Fellow and Lecturer of St. John's College, Cambridge. (Macmillan & Co.) 16mo. Cloth. pp. 243. \$1.00, net.

ARNOLD.—Platonics. By Ethel M. Arnold. (Dodd, Mead & Co.) 16mo. Cloth. pp. 128. 75 cents.

Atlantic Reporter. Vol. 27; containing all the Current Decisions of the Supreme Courts of Me., N. H., Vt., R. I., Conn., and Pa.; Court of Errors and Appeals, Court of Chancery, and Supreme and Prerogative Courts of N. J.; Court of Errors and Appeals and Court of Chancery of Del.; and Court of Appeals of Md. Permanent Ed. (National Reporter System.) Sept. 20, 1893—Jan. 10, 1894. (West Pub. Co.) 8vo. Sheep. pp. 1213. \$5.00.

AUSTIN.—The Garden that I Love. By Alfred Austin. Illustrated. (Macmillan & Co.) 12mo. Irish linen, ornamental gilt. pp. 168. \$2.50.

AYRES.—Acting and Actors; Elocution and Elocutionists. A book about Theatre Folk and Theatre Art. By Alfred Ayres, Author of "The Orthoëpist," etc. With Preface by Harrison Grey Fiske; Introduction by Edgar S. Werner; Prologue by James A. Waldron. (D. Appleton & Co.) 16mo. Cloth. \$1.25.

B.—Life in Algoma; or, Three Years of a Clergyman's Life and Church Work in that Diocese. By H. N. B. (E. and J. B. Young & Co.) Illustrated. 16mo. Cloth. pp. 167. 80 cents.

BAKER.—The New Timothy. By William M. Baker. *Harper's Quarterly Series*.

- (Harper & Bros.) 12mo. Paper. pp. 344. 50 cents.
- BALDWIN.**—*The Inflections and Syntax of the Morte d'Arthur of Sir Thomas Malory. A Study in Fifteenth-century English.* By Charles Sears Baldwin, Tutor in Rhetoric in Columbia College and Instructor in English Literature at Barnard College. (Ginn & Co.) Square 12mo. Cloth. pp. 320. \$1.75.
- BANGS.**—*Three Weeks in Politics.* By John Kendrick Bangs, Author of "Coffee and Repartee," etc. Illustrated. *Harper's Black and White Series.* (Harper & Bros.) 32mo. Cloth. 50 cents.
- BARR.**—*The Beads of Tasmer.* By Mrs. Amelia E. Barr. (Robert Bonner's Sons.) 12mo. Paper. pp. 395. 25 cents.
- BARRETT.**—*John Ford, and Other Stories.* By Frank Barrett. (Lovell, Coryell & Co.) 12mo. Paper. 50 cents.
- BAYNES.**—*Shakespeare Studies, and Other Essays.* By Thomas Spencer Baynes, LL.D., late Professor of Logic, Metaphysics, and English Literature in the University of St. Andrews, and Editor of the Ninth Edition of the "Encyclopædia Britannica." With a Biographical Preface by Professor Lewis Campbell. (Longmans, Green & Co.) Crown 8vo. Cloth. pp. 409. \$2.50.
- BEATTIE.**—*The Poetical Works of James Beattie.* With a Memoir by the Rev. Alexander Dyce, and a Portrait. *Aldine Edition of the British Poets.* (Macmillan & Co.) Fcap. 8vo. Cloth. pp. 244. 75 cents, net.
- BEERS.**—*A Suburban Pastoral, and Other Tales.* By Henry A. Beers. (Henry Holt & Co.) 16mo. Buckram. pp. 265. 75 cents.
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